The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XXI. NO. 33.—WHOLE NUMBER 1073.

PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, OCTOBER 11, 1851

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for October.

12. Seventeenth Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles

NOVEMBER.

1. All Saints' Day.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Twenty-third Sunday after Trinity.
30. First Sunday in Advent. St. Andrew the Apostle.

Clergy of the Protestant Episopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 27 21st street.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, 15 Amity street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 109 Hudson st.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 97 Clinton Place.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch.. Manhattanville.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 222 west 19th st.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W. 140 Norfolk st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev, Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cook, Rev. Edwin R T., 157 Adams st., cor. Concord.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 47 Duffield-st.
Seymour, Rev. Charles, 100 Nassau street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Stearns, Rev. John, Bond cor. Pacific.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Walker, Rev. William F., 140 South 8th st.

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

Poetry.

From Keble's Lyra Innocentium.

Autumn Buds.

"The children crying in the Temple, Hosanna to the Son of David."

How fast these autumn leaves decay!—
But nearer view the naked spray,
And many a bud thine eye will meet
Prepared with ready smile to greet
The showers and gleams of spring.

Such buds of hope are Advent hours:
Ere the Old Year its leaves and flowers
Have shed, the New in promise lives;
Christmas afar glad token gives,
Soft carols faintly ring.

So when our Lord in meekness rode
Where few save wintry hearts abode,
Each leaf on Judah's sacred tree
Was withered, wan, and foul to see,
Touched by the frost-wind's wing.

Yet lurk'd there tender gems beneath,
Ere long to bloom in glorious wreath.
While Priest and Scribe looked on and frowned,
His little ones came chanting round
Hosanna to their King.

He who hopes his faults shall be spared for his good qualities and actions, must be miserably disappointed when he finds the world so highly provoked at his virtues as to give no quarter to his vices.—*Shelton.*

Selected Matter.

From the Colonial Church Chronicle.

The Borneo Bishopric.

The Borneo Church Mission has been so often mentioned in these pages, that we may reasonably hope that it is a subject of more than ordinary interest to our readers. The proceedings of our countrymen in Borneo and the Indian Archipelago have, however, been lately forced upon the attention of a more numerous audience than the circle of subscribers to any periodical, and have become of national interest. It is therefore with especial satisfaction that we find, that every successive post that reaches this country from Sarawak, brings with it accounts of events which are in themselves the best vindications of these proceedings, and of the wisdom and sound policy which prompted them. "It is my full persuasion," said the venerable Bishop of Calcutta on the occasion of his late visitation to Sarawak, "that there is no Mission on the face of the earth to be compared with that of Borneo. It has been thrown open to Christian enterprise almost by miracle. One of the darkest recesses of heathen ignorance, cruelty, and desolation, where piracy, murder, conflagration, and head-hunting stalked abroad in the open day, and the aboriginal inhabitants were in the sure way of being utterly exterminated, is now, so to speak, like the Paradise of God. Deliverance has been proclaimed, security of person and property, equal rights, an enlightened and paternal distributive justice, the arts of life, and an extending commerce, are already established at Sarawak, and are spreading along the whole coast of Borneo."

By a letter received in the course of the last month from Sarawak, we find that the views and anticipations of the Bishop are being confirmed and realized, and that ancient feuds, which have perhaps for centuries desolated the countries bordering upon the Sakarran river, so lately and unhappily notorious, are now being quenched, and succeeded by peace and good-will among the natives. To assist in bringing about such results, an expedition was made, in the month of April last, by Captain Brooke, the nephew and deputy of the Rajah of Sarawak, in his absence; and during this expedition the Rev. Mr. McDougall, who accompanied it for the purpose of more accurately acquainting himself with the interior of the country and its inhabitants, with a view of future Missionary operations, writes:—"I received your letter just as we were at a congress of peace for binding all these warlike tribes together. It was held on neutral ground, at the mouth of the Undop. A platform was raised under a banyan-tree, on which were Captain Brooke, ourselves, the Datus, and some of the principal chieftains representing the Lingas, the Sakarrans, the Batang Lupars, and Lemanac Dyaks. Capt. Brooke addressed them, and told them how bad it was for them to be at feud, destroy each other's trade, neglect their farms, and bring themselves to poverty; that he had now come in the place of the Rajah to make them brothers again, and that when peace was made, whoever broke it would be considered the Rajah's enemy, and punished accordingly. The chiefs agreed, and each party killed their pig, and exchanged their jars, which they value so much, as a lasting contract of peace. I look upon the result of our visit as a more important victory than any fought battle. It has, I trust, quenched the feuds of years, and set a population, bordering upon 200,000 in number, at peace. Now for Missionaries to do the rest. We want at least three to make a proper beginning here. Mr. Chambers will have more than he can do within the limits of the Sakarran tribes. There must be a man up the Batang Lupar, and another at Linga. I have just returned from Gassin's farm-house (the great Sakarran chief), and I am much pleased with the visit. A more promising and finer set of people there cannot be, and he is both ready and anxious to receive Mr. Chambers. Another Orang Kaya, whose cognomen is Gila Brani (madly brave), and who leads about 6,000 men from two days' journey up the river, is now at my side, inquiring earnestly when I will come and see him, or send a padre to take care of and instruct them to be good."

Thus we see, those chiefs whose punishment as pirates was at that very time the subject of discussion in this country, and of a motion then impending in our own House of Commons, so far changed as to have abandoned their piratical practices, and entreating for instruction in the Gospel of Peace. It is not, however, our object upon the present occasion to eulogise Sir James Brooke or his measures, or to attempt to support by unnecessary argument a verdict which must now be considered as conclusive and without appeal; but rather to show how wide a field is to be found for Missionary enterprise in the islands of the East, and in how singular a manner successive events have tended to throw it open.

From a very interesting Report of the Borneo Church Mission Society, published within the last few days, and to which we would refer our readers for the details of this remarkable Mission, we learn that the missionary Church of St. Thomas at Sarawak is now completed, and that service is performed therein twice in every day, in English or Malay, by the missionaries; that the Mission-House is complete, and built in such a manner as to fit it for those ulterior objects to which we are now desirous of calling the attention of our readers; that Mr. McDougall, who for more than three years had been engaged single-handed upon the work of the Mission, has, within the last twelve months, been reinforced by the Rev. Walter Chambers, a missionary in priest's orders from this country, and two catechists, Messrs. Fox and Nicholls, from Bishop's College, Calcutta, as well as by a Chinese schoolmaster. That a school has been established, in which twenty-five Dyak and Chinese children, who have been since baptized, are now being brought up within the walls of the Mission-house, apart from the evil influence of native vices and native prejudices; that this has been done with the entire concurrence and by the desire of their parents. That a hospital has been established by Mr. McDougall, at the expense of the Rajah, in which there are twenty-five beds for in-patients, which are, as he reports, generally all occupied; that this has been accomplished not only without exciting any angry feelings on the part of the natives, but, as Sir J. Brooke reports, Mr. McDougall is universally beloved, and is exercising a powerful and most beneficial influence over every class in the community. The Mission has, moreover, as will be seen by the Report, not been without its spiritual fruit of converts and inquirers. This is, indeed, an amount of success with which any mission might have been blessed, and which would give it a claim upon our attention; but it is not all: recent events have so tended to increase the influence of Sarawak, the population of which has, within the last nine years, grown in the town of Kuchin from 1,500 to 12,000, and throughout the whole territory to 30,000 souls; that not only is the field of operation therein greatly extended, but much of the surrounding country is thrown open to us.

Such is the fame of the Rajah, and the credit which his government has obtained for mildness and equity, that it would seem that whenever any political convulsion takes place, or battle is fought in any of the surrounding countries, the worsted party seeks not an ally, but a refuge and protection, in the Sarawak territory. Thus, in the autumn of last year, no less than 5,000 Dyako-Chinese, who were driven from their own country of Pemangkat for having sided with the Dutch in their war with a neighboring tribe, fled with their wives and children to Sarawak.

And thus it is that the recent expedition has not only put a stop to piracy, but the neighboring tribes have been so impressed by the power and benevolence of the Rajah, that embassies have been received from them from all sides, seeking not only alliances, but European instructers from Sarawak. Among these the Sakarran Dyaks are conspicuous, and with them, as we have seen, Mr. Chambers, at the request of their chief Gassin, (for a very interesting account of whom we may further refer to the Report), was to be settled as soon as he had sufficiently acquainted himself with the language. To four other densely peopled rivers, Sir J. Brooke proposes sending English residents, for the purpose of preventing piracy and watching over the interests of commerce; and to each of these little settlements he desires that missionaries should be attached. So many are the opportunities of placing missionaries with advantage among these people, that time would fail us in recounting them all; and we need only say, that want of means seems to be the only limit to the work.

It cannot, however, have escaped the zealous Churchman, who has accompanied us thus far, that however wide the field, however great the zeal and self-sacrifice that have been, and we may confidentially expect will be hereafter displayed in carrying out the Mission under its present constitution, one thing is lacking, and that we cannot think other than an essential, namely, the Episcopate. This necessity has not escaped the discernment of Sir J. Brooke. He has expressed his opinion that the time has come for moving the people in masses, and that the Dyak tribes are ripe for a national conversion; but he remarks, that prudence and forbearance will be required to cultivate the field to advantage; that unity of action is essential; and he has urged upon the Committee the necessity of the establishment of a competent ecclesiastical authority for the supervision and oversight of the Mission, and has expressed his own willingness to aid in the establishment of a Bishopric. To this appeal the Committee have already responded, and it is now proposed that the necessary steps should be taken for carrying the design into operation, and they appeal to the Church in England to aid in the formation of a fund for the support of a Missionary Bishop in Borneo.

To a Churchman it seems scarcely necessary to adduce arguments to prove the advantages of Episcopal Government; that it is the one apostolic method; and, therefore, that in pursuing which we may reasonably expect the largest measure of the Divine blessing; that according to the ancient principles of Church government it is the *presence* of the Bishop that is required; "that the Bishop is more than Bishop when surrounded by his presbyters, the presbpters less than presbyters when the Bishop is away." But we do not propose to enter into the general question of the office of Missionary Bishop and the necessity of Episcopal government, but rather to address ourselves to the peculiar position and wants of this infant Church, which would seem more especially to demand it. By the present constitution of the Mission, it is under the Episcopal superintendence of the Bishop of London, who has from its first establishment taken the most kindly interest in its welfare; the result, however, of this arrangement is, that at least five months must elapse before a reply can be obtained by the missionaries, from their Diocesan, upon any questions which may arise. That in a country peopled by so many and various races, differing in feeling, habits, and constitution from each other, there must be many such from time to time, as new converts are made, and new exigencies occur, is inevitable; and many such, that a personal knowledge of the facts, and still more a prompt decision, can alone satisfactorily settle. For all such questions the personal supervision of the Bishop seems absolutely necessary. Again, when we look to the practical working of the Mission, we cannot fail to remark the very obvious want of one recognised head upon the spot to direct its operations.

The Missionaries, whose numbers, we trust, are soon to be greatly increased, will be, in all probability, young men of ardent zeal and temperament, who will require both counsel and control. But that these should be received by a body of presbyters, from one of their number although their superior in age and information, experience tells us is impossible. When differences of opinion exist, the presbyter will invariably look to his Bishop, and to him alone. Nor is this all; if the Borneo Church Mission can be carried out upon the plans which are now proposed to us, it is intended that the School which is now in operation should be ultimately increased to a College for the education of a native ministry; and in the management of this, we conceive that episcopal superintendence will be highly desirable, looking as we may do at the success which has been thus obtained by colleges established at New Zealand and elsewhere. The Missionaries will indeed be scattered over the country, each in his separate sphere, and while upon their stations will have little opportunity of intercourse with each other; but during the period of their agricultural operations, for three months in the year, the Dyak tribes, it would seem, leave their villages and are scattered over the country at their farms; at this season the Missionary would find himself deserted by his flock; and it is proposed that he should then seek the parent settlement at Sarawak, and obtain the advantages of civilized society and Christian intercourse with his Bishop and his fellows. In this manner it is hoped, that that uniformity of practice and teaching will be preserved which is in all cases important, but more especially so in a land where Christianity is but one of many religions.

The Missionaries at Sarawak are moreover not likely to be without opponents other than ignorant idolators and bigoted Moslems. The Jesuits, who have a large college and seminary at Singapore, have already their eyes upon Borneo, and were it not for the obstacles thrown in the way by Sir J. Brooke, would before this have established themselves at Sarawak. Upon this point Mr. McDougall writes:—"I feel sure we must act energetically, to prevent these Roman Catholics from forestalling us: for they take but little pains in these parts to make fresh converts for themselves, but are ever ready to concentrate their efforts upon any point where the Church of England has begun a Mission with any prospect of success. I fear we shall soon hear of a Vicar Apostolic with his college and priests establishing themselves in our neighborhood; but if the Church sends us an efficient force, they will not be able to do much in Sarawak, or the countries more immediately under its influence." Should this be the case, it is obvious that the Church, in its most perfect form, would be much more adapted to cope with the Romanists than a few scattered priests and catechists. Their claims of permanence and authority would then be met, not only by a purer faith, but by a more perfect organization, and an equal title of apostolical authority,—matters, we imagine of immense importance in dealing with barbarians and orientals.

Borneo, however, it is to be remembered, wants not only government for its Church, but that Church has for the most part to be created; it wants funds, the devotion of zealous laborers, and much self-sacrifice; and, if we may trust the experience of the last few years, a remarkable supply of all these wants has invariably followed the appointment of a Bishop in all those colonies in which Episcopal Sees have been heretofore erected. New Zealand, the Cape, our Australian Colonies, and others, have remarkably experienced the fact, that no sooner has a Bishop been able to unfurl the standard of his See, than laborers of all ranks have started forth to his assistance; and in the place of a few devoted husbandmen, each clearing his small space in that wild wilderness, which upon his removal has become as thick and dark as ever, a little army of fellow-soldiers has been formed under one leader, each of whom has been ready to follow in the steps of his predecessor; bringing to maturity the fruit of his labors, and preserving as a tradition his experience and his successes. It is for these reasons that we desire the erection of a Missionary Bishopric in Borneo; and we should rejoice if the present year, which is remarkable as the Jubilee of that great Society by whose means so many Churches and Bishoprics have, through God's blessing, been founded, and which is, indeed, in other respects, for the whole civilized world, a year much to be remembered, should be marked by this great work, than which none can hold forth a brighter promise of permanence and importance in its results.

From the English Churchman.

Jebb's Letters "On the Present State of the Church."

There are many points connected with Secessions to the Romish Schism, by members of the English Church, which should be kept constantly in view while these melancholy secessions continue, even though they may appear to be of a common-place character, and fall upon the ears of many as an oft-told tale. As most of these points are more or less dwelt upon in Mr. Jebb's excellent little work which we noticed in this place last week—"Six Letters on the Present State of the Church,"—(Masters). We shall follow his order, and frequently adopt his words.

1. Some of the Church's "professed children seem almost *desirous* to prove" that "the actual state of the Church is essentially defective or unsound." There can be no doubt that there has been a great deal of very strong and exaggerated language on this subject. It has been frequently asserted that if such and such a thing were not done, or if a certain other thing were done, the cause of the Church would be hopelessly lost, and so on. With some we fear "the wish was father to the thought;" with others such language was either thoughtlessly used, or it was considered necessary or justifiable to use it in order to arouse and excite Churchmen to take certain steps. In almost every case, perhaps, there has been more or less undutifulness in such language: and this we trust is beginning to be felt among us; for there can be no doubt that admissions and assertions of this nature have, in various ways, done positive evil, even though they may sometimes have done some of the good that was often intended. Constant reference to practical defects in the Church may excite the prayers and exertions of some; but it may also excite the doubts and the despair of others, and lead to apathy or secession.

2. "There is not one single argument, brought forward of late years either by Romanists or Romanizers, which is new, and which has not been unanswerably refuted by those great champions of the Faith once delivered to the Saints, whom God has raised up from time to time in this branch of the Church." Some "make the most tender and special-pleading apologies for the corruptions of Rome, refuted a thousand times by honest and deeply learned men."—"*But History is, it seems, obsolete.*" It certainly is one of the most mysterious and remarkable facts of these remarkable times, that educated members of the English Church—Clergy as well as Laity—should all at once take it into their heads to ignore and despise—they do not attempt to refute or explain—the unanswerable demonstrations, and notorious historical facts, against the corruptions of Rome, which they once clearly recognized and proclaimed. And this observation applies to some who, apparently, have no intention of seceding, quite as much as to those in whom this strange oblivion has produced its natural consequences, of beguiling them into that system to whose flagrant errors and corruptions they had become thoughtlessly or wilfully blind. How any faithful conscientious Priest, whose flock, or whose followers, are at all beset by temptations to secede to such a system of anti-Scriptural error, and anti-Catholic corruption of the True Faith, as the Roman Church palpably sanctions and exhibits, can content himself with mere enunciations of positive Truth, and allow them to depend upon self-sought and external warning, defence, and guidance, in regard to Roman Error, we are utterly at a loss to comprehend, as we have often said.* We can only conclude that in this, as in the preceding case, some do it wilfully—we have known such a one consistently follow up his silence in public by words in private recommending a person to apply to a Roman Priest for the solution of doubts—and that others are silent from apathy or thoughtlessness, while a few—they must be few—persuade themselves either that our practical defects (which are palpably contrary to the law of our Church) prevent us from saying anything about those errors in theory and practice which the Church of Rome plainly and expressly sanctions, or, that it is sufficient to teach the Truth without warning men against its counterfeits, even though they are offered to them on every side, and in many cases with success. Here, again, there must evidently be more or less of undutifulness towards the Church, in all these cases, whether the parties are conscious of it or not; for it is evident that under this "silent system"—this ignoring of historical facts, and despising the teaching and example of our standard Divines—men and women—Clergy and Laity—have seceded, and do continue to secede, to the Roman Schism. *That* is an historical fact.

What has happened within the last ten or twelve years to induce certain men to withdraw their studies and their commendations from Bramhall, and Laud, and Cosin, and Bull? Have their facts and arguments ceased to be facts and arguments? Have those Churchmen who now despise them procured any subsequent authors who deal more truthfully, justly, and faithfully with Roman Error and Catholic Truth? Are secessions to Rome fewer than in their days? Is there any one single Doctrine or Practice in which Rome has become less erroneous, less opposed to God's Holy Word, the Catholic Faith, or the English Church? Why then are their direct, manly, and faithful expositions and warnings—their fearless, persevering, and close grapplings with Roman error and corruption, to be superseded by total silence, or sentimental apologies for, and distant imperceptible *glances* at, one or two of the grossest Roman perversions and corruptions? Granted that we have our defects (and so has the Church always had), but this fact has not prevented her faithful Priests from exposing and denouncing any anti-Scriptural and un-Catholic Doctrines and Practices by which the ignorant and the unstable might be tempted from the right path, and by which the Truth of God was perverted, and the glory of His Church was tarnished. The duty is plain and positive: every Priest of the English Church has deliberately and solemnly vowed that he would perform it "with all faithful diligence," and yet how many there have been, and still are, who leave one-half of this vow to be performed by those who confound Catholic Truth with Roman Error!

Such men would really seem to have adopted a notion lately put forth by Mr. Newman in one of his Lectures, that "Protestantism (in which of course he includes Churchmen's views of Romanism) is founded upon Fables"—that is, upon certain ideal Doctrines and Practices which they *falsely* attribute to Rome. Is it a fable that Rome deprives her lay members of one-half of the Holy Communion, contrary to the Institution of our Lord, and the Practice of the Apostles, and of the whole Church for many centuries? Is it a fable that one of the early Popes (Gelasius) declared that "this division could not take place without *great sacrilege*?" Is it a fable that the Pope excommunicates and curses all Christians who will not consent to be governed by him, and to receive as Truth what is manifestly Error? Is it a fable that the British Church was once, and the Greek Church always has been, independent of the Pope, and that he has acknowledged as Saints those who were members of those Churches during their independence of him? Is it a fable that Rome has Canonized, as Saints, men and women of her communion who have employed language regarding the Blessed Virgin which is not only unsanctioned by, but is in direct opposition to, the Word of God, and the teaching of the Primitive Church? Is it a fable that such language is inserted in the authorized Formularies, and Devotional books, of the Roman Church? Is it a fable that Rome is not content with the Catholic Creeds, but has, upon her sole authority, added several new doctrines to them, and made a belief in her un-Scriptural and un-Catholic additions necessary to salvation? Is it a fable that she is not even yet content (and apparently never will be) with her additions to the Faith, but is now seeking to make another—viz., that it is necessary to salvation to believe that the Blessed Virgin was *by nature* free from all sin? Is it a fable that these additions "are opposed not only to this or that text of Scripture, but to its *whole spirit and tenor*?"

If these are all fables, they can easily be proved so by a few facts. But, if they are facts, surely it cannot be right for Priests of the English Church to pass them by as fables, and thus allow, and encourage, those under their care or influence to do the same, until, as Mr. Jebb observes, rather than "distrust their own impulses," they "cast aside the testimony of Fathers, the warnings of Holy Scripture, the History of the World, and of Providence,"—they "blind their eyes," and then presume to "trust to God's insulted providence to keep them from falling over the precipice."

3. Seceders have "gone for a solution (possibly for the hoped-for *confirmation*) of their doubts, to men notoriously unsteady in their opinions, and disaffected to the Church;" they "have taken into counsel men who have already deserted her," "without having even fairly listened to what their Mother can say in her own behalf." No one will deny that this *looks* undutiful, unfaithful, and dishonest, and a very unlikely way of obtaining God's guidance and blessing. It is *in* the path of duty, not *out* of it, and away from it, that God meets and guides men and women into His Truth; and the closer they keep to His Word, and thankfully acknowledge it and employ it as "a lantern unto their feet, and a light unto their paths," the more "steadfastly purposed" will they be to avoid the counsel of such men, and to abide in a Church where that Word, and the Witness of the undivided Primitive Church, are evidently made the Foundation, the Standard, the Limit, and the Test, of all that she teaches and enjoins upon her members as necessary to Salvation.

4. When Romanists do adduce passages of Scripture, in support of their abuses and corruptions, they take them "in a forced, perverted, inadequate sense—in a sense for which the consent of Catholic interpretation gives no warrant." "Their reasonings, as they call them, and their subtle equivocating spirit," will not bear comparison with "the clear and open appeals to our understanding, and our heart, made by the Gospel;" nor with "the candor, generosity, firmness, consistency, and truth," of our standard English Divines. "Fancies, surmises, obscure theories, groundless assumptions, arbitrary systems, distortions of Holy Scripture—these are all that have yet appeared as apologies for the desertion of most solemn vows."

5. Those Clergymen who have left the Church of England for the Roman Schism, had, in many cases, been long thinking, saying, and doing things, in public and private, which were palpably inconsistent with, and contrary to, those obligations and engagements to which they had voluntarily and solemnly bound themselves; in plain words, they were unfaithful and dishonest, *for many months* before abandoning the Church. As Mr. Jebb observes, "the *dishonest* taint is infused into the soul;" and such of them as have put themselves forward, have shewn no adequate sense of shame and sorrow for such conduct—no fitting penitence for having, as they now believe, incurred the sin of Korah, and deceived Christian men and women by what they now deem to have been an empty mockery of Holy Mysteries and Ordinances, for weeks, and months, and years. Nay, instead of the penitence and humility which we might expect, we often see little beyond pride and boasting, sneers and contempt, levity and sarcasm, revilings and irreverence. These are often the "first fruits" of their "conversion," and verily "by their fruits we may know them." Although we have often dwelt upon this point, we must quote a few sentences from Mr. Jebb upon the subject:—

"It is very remarkable that many of the perverts of late years have betrayed a far greater levity and coarseness of feeling than they had before. The seeming callousness with which they regard the breaking asunder of old, and what they had considered the most sacred ties; the degradation of mind which stoops to such inferior objects of contemplation,—those are circumstances which it is impossible not to notice, and are to me among the many indications of a most melancholy delusion. Some, whose refinement and delicacy were remarkable, now say and write things that are positively offensive to good taste and pure feeling. Look at the "Lectures on certain difficulties felt by Anglicans in submitting to the Catholic Church," by Mr. Newman, and see the miserable legends, and puerilities, and sophistries, upon which that mind (once reverenced by so many with an almost idolatrous admiration) is engaged, and what reasonable and religious man can dare to say that these are true reflections of the genuine teaching of Christ and His Apostles, and that these are *an advance* in Christianity? . . . . . .
Let any candid unperverted mind but mark the contrast between this man's present effeminacy, and the contemporaneous defences of the Church of England, I will not say by Dr. Wordsworth, or by her other eminent champions, but almost by any one of our Clergy, who, holding to the old paths, uses the accustomed words of truth and soberness.

"Ten years ago we could hardly have believed that intellectual and pious men, to whom had been conceded the name of theologians, would have embraced that false and debasing system of theology, which, if it proceeds as it has begun, will be more than half occupied in detailing apocryphal legends of the Saints, pleading their merits, and establishing their worship. It was imagined by some of the more charitable and hopeful that the migration of men who were regarded as educated and accomplished Divines to the Roman schism might have the effect of purifying that body of some of its grosser superstitions. But no; they have embraced the corrupt system, increasing as it is in its Mariolatry, in all its fullness. When this is so, we cannot wonder that such a system deteriorates alike the feelings, the moral sense, and the judgment. . . . .

"But I know not who are worse; those who have adopted this fatal system, or those who, still remaining in our communion, seek to explain away these palpable enormities."

6. The Doctrine of Unity "has become one of the most plausible apologies for Rome." Upon this Mr. Jebb quotes a passage from Bishop Jebb:—

"As there is but one way of Truth, there can only be One Unity of Spirit—a blessed unity of mind and heart with the whole Catholic Church; not merely with the existing communities of Christians, but with that countless multitude, which has passed on before. For, in truth, this retrospective unity with the Church of old is the *only solid ground* for present unity with contemporaries, and for prospective unity with the Church progressive upon earth, and consummated in Heaven."—*Appendix to Practical Sermons.*

And Mr. Jebb's motto to his title-page, from Latimer, is equally pertinent:—

"Diotrephes now of late did ever harp upon *Unity, Unity.* Yea, Sir, quoth I, but in Verity, not in Popery. Better is a diversity than an unity in Popery."

It is certainly a remarkable fact that when, from time to time, schemes which involved a degree of "unity," in acting with ultra-Protestant Churchmen, have been proposed, many of these "converts" were wont to concur with those who refused to join, upon the plea that it was useless to attempt unity upon any other ground than that of Truth. *Now*, it appears, Unity is to be thought of first, and Truth is to follow—when it can. Unity is all in all, and Truth is to be dismissed for a more convenient season. Whether Rome insists upon anti-Scriptural and un-Catholic terms of Communion and Salvation—whether she curses those whom God hath not cursed—whether she has by intrusion, usurpation, and falsehood, enslaved men and women in a mere external and deceitful Unity—all this is to be cast aside, or trod under foot, as not fitting questions for thought, inquiry, or investigation, for those who have, nevertheless, taken upon themselves to decide that their spiritual Mother is a mere counterfeit, without Sacraments, Priests, or Salvation; and that the Roman Church is the only Church of Christ upon earth. They may *decide* these questions (without investigation, and irrespective of plain historical facts), but, having done this, they must submit blindfold to Rome, and await her time and her teaching upon any other points—even though God's Word, and the records of the Primitive Church, are open before them, and are plainly opposed to the only teaching which Rome can consistently give them upon such matters. Thus the light which God has mercifully bestowed upon them is "put under a bushel." His talent entrusted to them is "hid in the earth," unused and unimproved—and so men and women fancy that they can thus easily transfer their solemn personal responsibility over to the Church of Rome, without danger and desecration, and in defiance of such warnings as these: "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "If any man (or angel) preach any other Gospel unto you than that ye have received, let him be accursed." "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall shall make you free." Is this the path and are those the land-marks, by which men and women have recently passed from the English Church to the Roman Schism? We utterly disbelieve it. We believe that their *first* step has been to lay aside "the Truth"—the Word of God—and the writings of our standard Divines; and, next, to tamper secretly and deceitfully, with Romish books, Romish worship, and Roman arguments; then to avoid all inquiry about the "old paths," and the "good way," trusting themselves, implicitly, and recklessly, to the new paths, and the bye-ways, of the Roman Church.

---

* It is a singular circumstance, which we believe we have referred to before, that many who oppose Papal Aggression Bills, as illegitimate, are also, and equally, opposed to warnings from the Pulpit, and the Press, in regard to the Errors of Romanism. So that, in fact, they are opposed to *all* Anti-Romanism. Like the soldier, whether we strike high or low, they cry out; and we want to know *why* this is; and how they explain the ordination promise, "to banish and drive away all erroneous and strange doctrines contrary to God's Word." We cannot, without some explanation, give such persons credit for any adequate sense of the opposition to God's Word and the Primitive Faith, which the Errors of Rome involve. In respect of those errors, they show none of that godly jealousy for the Truth which we might reasonably expect.

From the Colonial Church Chronicle.

The Founders of the English Propaganda.

Many things connected with the first proceedings of the *Society for the Propagation of the Gospel* tend to show that it was designed as a counterpart, in Missionary work, to the Roman

Propaganda. Its name is given in Latin on its corporate seal, *De Promovendo Evangelio*, as that of Rome, *De Propaganda Fide;* and in French by the author of the life of L'ENFANT, who was among its earliest members, as the Society *De la Propagation de la Foi*. Its corporate capacity would give it the authority, which at that time was very great, of a chartered company, which was refused about the same period by the *Society for Promoting Christian Knowledge*. And if there were any doubt as to the intention of its Founders in regard to Missions among the heathen, it would be removed by the following extract from its Journal, dated 28th April, 1710:

"The Lord Bishop of Norwich reported from the Select Committee that they had met at Lambeth, according to the desire of his Grace the President, to consider that part of the Address from the four Indian Sachems to the Queen, relating to the sending Ministers to propagate the Gospel among them, and had come to several resolutions thereupon."

We need only give the first, which is in the following terms:

"That the design of Propagating the Gospel in Foreign Parts does chiefly and principally relate to the conversion of heathens and infidels; and therefore that branch of it ought to be prosecuted preferably to all others."

This application on the part of some Indian chiefs for instruction in Christianity will be noticed when we come to give some account of the earliest proceedings of the Society, after having first given a few particulars relating to its Founders and earliest members.

The first meeting of the Society was held on Friday, June 27, 1701, at which were present the Archbishop of Canterbury, the Bishops of London, Bangor, Chichester, Gloucester, Sir John Philips, Sir George Wheeler, Dr. Stanley, Archdeacon of London; Dr. Kennet, Archdeacon of Huntingdon; Dr. Hody, Dr. Stanhope, Dr. Bray, Dr. Woodward, Dr. Butler, Mr. Chamberlayne. At the next meeting, July 2, Mr Melmoth is mentioned as Treasurer, and Mr. Chamberlayne as Secretary to the Society. In the same year occur the names of Sir John Chardin, and of "Mr. Nelson of Blackheath."

Of these the first President was the Archbishop Dr. Thomas Tenison, who had been translated from Lincoln to Canterbury, on the death of Tillotson, in 1694. As Rector of St. Martin's in the Fields, he had been a zealous preacher against the encroachments of Rome during the reign of James II, and he appears to have cordially promoted the interests of this Society. He subscribed £50 per annum to its funds, and in 1711 he authorized the Governor of Virginia to draw upon himself towards the completion of some works undertaken by the Queen for the protection of a Missionary station. He also, by his will, bequeathed 1,000 pounds towards the foundation of two Episcopal Sees in North America. It is to be regretted that his excess of caution, or his procrastination, should often have frustrated his good intentions. He missed the opportunity afforded him by the special request of the King of Prussia, of giving Episcopal government to the Lutheran Churches in his dominions; and there does not seem to have been any sufficient reason why he should not himself have consecrated bishops for the North American colonies, as he was earnestly entreated to do. Other instances of the same spirit may be found in the Records of this Society; but this is not the place to produce them.

The Bishop of London was Dr. Henry Compton, youngest son of Spencer Compton, Earl of Northampton, who fell at Hopton Heath, in the cause of Charles I. He had been suspended by James II., for refusing to suspend Dr. Sharp, afterwards archbishop of York, and he was the first of the bishops who opposed the tyranny of that king. He promoted the occasion of William and Mary to the throne, and labored to bring about a reconciliation of English nonconformists with the Church. His subscription to the Society's funds was 25*l* per annum.

Of the Bishop of Bangor, (Dr. John Evans,) of Chichester, (Dr. John Williams,) and of Gloucester, (Dr. Edward Fowler,) we have nothing remarkable to record.

The Archdeacon of Huntington was the learned antiquary, Dr. White Kennet, afterwards Bishop of Peterborough, whose "Parochial Antiquities" and similar works have made his name remarkable.

It is hardly necessary to say that Dr. Hody is the learned author of the "History of English Councils." He was Chaplain to Tillotson, and Regius Professor of Greek at Oxford, and was afterwards made Archdeacon of Oxford. He was one of the most learned opponents of the party of the Nonjurors. He died in 1606, and was a liberal benefactor to Wadham College.

The excellent Dr. George Stanhope was two years afterwards, in 1703, made Dean of Canterbury, and it was a matter of some surprise and regret that he was not selected for the highest rank in the Church which he adorned. He was three times Prolocutor of the Lower House of Convocation. His translation of the Devotions of Bishop Andrewes, whom he is said to have resembled in character, his Commentary on the Epistles, and his many labors of love in the cause of the Church of England, need no further record.

Dr. Bray had been appointed in 1696 as Ecclesiastical Commissary in Maryland, whither he had gone out with the spirit of an apostle, having sold his effects, and raised money on credit to pay the expenses of the voyage. He may be considered, more than any other individual, the real founder of the Society. For, after having labored in vain to get a public grant, he had set on foot, before his departure, a voluntary association for the same purposes, and on his returning to England in order to promote a Bill for the settlement of the Church in the North American Colonies, he had the happiness to succeed by the assistance of Archbishop Tenison and Bishop Compton, in obtaining a corporate charter, and in assisting at its first proceedings.

Dr. Woodward was one of the chief promoters of those societies known respectively as "Religious Societies," and "Societies for the Reformation of Manners," which had begun in the reign of Charles II., and continued to this time. He wrote an account of the Religious Societies, and it is worthy of remark that they were also promoted by

The Rev. Samuel Wesley, at that time Rector of South Ormsby, and afterwards of Epworth, in Lincolnshire, and father of John Wesley, afterwards himself a Missionary of this Society, who, though his known poverty would prevent him from being a subscribing member, offered himself soon after, to the *Society for the Propagation of the Gospel*, to conduct a mission on a very extended scale. His scheme is detailed in a letter from himself to Archbishop Sharp, and it appears that his design and intention were to "make a particular inquiry into the state of Christianity in all our settlements from St. Helena to the furthest eastern countries," in order to revive the spirit of Christianity among our own communion; to establish correspondence with other Christian Churches, as that of Abyssinia and the Christians of St. Thomas in India; to penetrate, if possible, to China, and communicate with "the Jesuits' half converts" there; and finally to "see if he could learn the Hindoston language; and when he once got master of their notions and way of reasoning, endeavor to bring over some of their *Bramines* or *Bannians*, and common people to the Christian religion." As this appears to be the first intimation of a design for a Church of England Mission to the East, it seems the more worthy of notice.

Sir John Chardin, the famous oriental traveller, whose name also occurs among the original members, was the son of a jeweller at Paris, where he was born in 1643. He was knighted by Charles II. in 1681, and it is interesting to find such a man associated in his latter age with those who were preparing to send the Gospel to some of those countries which he had visited. He died in 1713.

Mr. Melmoth, a lawyer, the first treasurer of the Society, was the person referred to in the "Memoirs of a late Eminent Advocate," written by his son, Wm. Melmoth, afterwards the well-known author of "Fitzosborne's Letters," &c. The father was the author of a valuable book, still on the list of the *Christian Knowledge Society*, "The great importance of a Religious Life."

Mr. John Chamberlayne, the first Secretary of the Society, was the son of Dr. Edward Chamberlayne, and continuator of his father's "Angliæ Notitia." He was himself the translator of Ostervald's "Arguments of the Books of the Old and New Testaments." He probably was brought into communication with Ostervald through his connexion with the Society, of which the latter was afterwards elected a member. The accuracy with which the early records of the Society were kept by him is worthy of all commendation.

Robert Nelson, the author of the "Companion for the Festivals and Fasts of the Church of England," and whose name occurs as having been elected before the end of the first year of the Society's existence, was a gentleman of fortune, and highly connected, who devoted his leisure and his affluence to God and his holy Church.

In the preface to his book, which was first published in 1705, he speaks as follows of those "Religious Societies" before referred to, which seem to have much connection with the first systematic efforts of the Church of England for missionary purposes. "I think it," he says, "a great piece of justice to acknowledge and commend the pious and devout practices of the Religious societies. * * * And I see no reason why men may not meet and consult together, to improve one another in Christian Knowledge, and by mutual advice take measures how best to further their own salvation, as well as promote that of their neighbors." Again, in the "Ways and Methods of doing Good," appended to his "Address to Persons of Quality," and published after his death, in 1715, he places under his 3d head, "*The Society for the Propagation of the Gospel in Foreign Parts*," and enters at some length upon an account of its proceedings. His great friend, Bishop Bull, whose life he wrote, was not promoted to his bishopric of St. David's until 1704, which accounts for the circumstance of his name not appearing among the first members of this Society. Nelson had married the daughter of the Earl of Berkeley, and it is twice mentioned that he conveyed to the Society a donation of £20 each time from his mother-in-law the Countess of Berkeley.

The plan of Bishop Wilson, (hitherto unpublished,) for a Missionary College, and other similar proposals, may perhaps appear in a future number.

From the (Halifax) Church Times.

The Bishop's Visit.

On our first page will be found a gratifying account of the recent visit of his Lordship the Bishop of Nova Scotia, to some of the parishes of the western coast, as far as Liverpool. This desire, thus early after his arrival, to make himself acquainted with the Clergy of his diocese, and the circumstances of the people under their care, affords an evidence of activity in the discharge of his duties, which augurs most favorably for the future usefulness of our Diocesan. The visit has been productive of much satisfaction, both to the Bishop and all with whom he has been in communication; and the affectionate tone of the addresses presented to him, proves that the commencement of his labors has been regarded with favor by the people; and that any suggestions from him which can be practically carried out, for the spread of the Gospel, the extension of the Church, and her more effective government, will be entertained with minds disposed to adopt them fully, and will command the most zealous endeavors to ensure them success.

His Lordship's replies to the several addresses presented to him were, it would appear, *ex-tempore*, and unpremeditated. We are glad of this. An openness of mind upon a first acquaintance, and an unstudied expression of sentiment, afford the best index to the heart, and constitute the best material by which to judge of the real opinions of the man, of the christian, of the pastor. The Bishop, evidently, does not intend to encourage or even to approve of distinctive or divisional opinions in the Church, but to foster the opposite, to constrain, by precept and example, churchmen to be of one mind, and to love one another. He holds up to his people, for their guide in Church principles, "the formularies handed down to us by the fathers of the English Church," it being "our privilege that we can perpetually recur to them, and that we are not left to embrace the opinions which this or that divine may broach or advance," and he exhorts them "to continue steadfast in the doctrine and fellowship of the Church, not giving occasion of offence to any, but to endeavor to win those who are without by holiness of life and conversation." His hope for the success of these principles rests upon a sure foundation, which no Christian will gainsay. It is beautifully expressed in a passage of his reply to the address of the Parishioners of St. Stephen's, Chester:—"Deeply did he feel that to effect this, or in any way to advance the prosperity of the Church, or to edify that portion of the body of Christ committed to his care, our sole dependence must be upon the co-operation of the Holy Spirit, which, he begged of God, might, for Jesus Christ's sake, abundantly rest upon himself and them."

The favorable opinion entertained of his Lordship by the people of the coast, is, we are glad to say, abundantly shared by the Churchmen of the metropolis. There is confidence that he will build up the Church, by inspiring her people with energy in her behalf, in all that relates to her temporal interests. There is confidence in his direction of their minds, in all things which will tend to their spiritual and eternal welfare. There is nothing in his Lordship's walk, or conversation, or actions, to be observed, that can lead any one to suppose for a moment, that he is imbued or tainted with any particular fondness for ceremonies or superstitious innovations, foreign to the design, and repugnant to the spirit of the glorious Reformation—which ceremonies and innovations, although in themselves insufficient to realize an act of faith, and therefore not to be accounted of, even by those who abide in them, do yet to many minds posses an insidious charm which is well calculated to rob God, who is a Spirit, and must be worshipped in spirit and in truth, of His glory, which he will not give to another. Nor is there more reason to believe, that our Bishop is likely to manifest any tendency to latitudinarianism, or to any principle leading out of the Church into the mazes of sectarianism. No Bishop of Nova Scotia was ever more easily accessible, or unassuming, or less ostentatious. There is confidence, then, upon all these points, and it is expressed from the opinions of others as much as from our own—qualified these must be, although strongly entertained, by the limited opportunity which has been afforded, of arriving at a more positive conclusion.

His Lordship, as we remarked in last Saturday's impression, returned to town on the preceding Thursday. On Friday, the 22d inst. he presided at a meeting of the Executive Committee of the Diocesan Church Society, and at his suggestion some important alterations were made in the rules of the Society, subject to the approval of a general meeting. On Sunday his Lordship officiated in St. Paul's and on Monday he again left town for Windsor and Aylesford, and would perhaps visit other Parishes as far as Annapolis. Some of our friends in that direction will do us a favor by furnishing for publication a description of the visit of the Bishop. His return to Halifax may be expected in the early part of next week.

Communications

For the Churchman.

Roman Catholics and Liberty of Conscience.

REV. AND DEAR MR. EDITOR:

The case of Duggan, a soldier at Fort Columbus, has not, I believe, been noticed in your columns. The following statement in the *New York Recorder* embodies the leading facts, and is well worthy of preservation for future reference. Allow me, therefore, to request its insertion in your paper, that those (if any) who have been stirred by the bellowing and snarling of certain Romish newspapers, may know how the case really stands. These unscrupulous panders to spiritual usurpation and superstition, are never more in their element than when they can open a volley of abuse and slander upon their superiors.

Their vulgarity and insolence exactly suit the ignorant souls for whom they write, but are viewed with disgust by the enlightened and gentlemanly members of that denomination.

VINDEX.

LIBERTY OF CONSCIENCE AT FORT COLUMBUS. We have read a number of articles in the religious and secular papers in reference to the case of the soldier Duggan, who was punished slightly by court-martial for insubordination. The Protestant and Catholic papers seemed to vie with each other in their condemnation of the officers who composed the court and the commander of the fort where the soldier was stationed. We have taken some pains to get at the facts in the case, and have been surprised at the recklessness of the statements which have been made in the papers on the subject.

It appears to have been a perfectly well understood rule in the army to excuse any soldier from attendance on religious service to which he was conscientiously opposed. In order to preserve proper discipline in the ranks, such soldiers have been required to report themselves to their proper officer and present their excuse for non-attendance. It seems that the officer to whom Duggan was immediately responsible had personally informed the soldier of the existence of this rule, and that he had only to present his excuse in the proper time and proper way, in order to be relieved from attendance on the Protestant religious service. Instead of complying with this reasonable requirement, he mustered with his company when called to attend worship, and then left the ranks without leave, in a manner calculated to subvert all discipline. It is perfectly evident that the soldier committed the act of insubordination without any sort of an excuse whatever. The court-martial on the case was ordered by General Walbach, a zealous Roman Catholic, with full knowledge of all the facts. After the matter was taken up by the newspapers, the Secretary of War remitted the sentence, and affirmed a principle with regard to soldiers that has been universally practiced upon in the army, for which he has been hailed as an asserter of the rights of conscience for soldiers. He did not, as in justice he should have done, state the circumstances of the case, and by an official statement relieve the commanding officer at Fort Columbus of the odium that had been excited against him; but left the public to suppose that Col. Gardner *required* Roman Catholic soldiers, under pain of being tried for insubordination, to attend Protestant religious services. It strikes us that the War Department owes it to this distinguished officer, as well as to the court-martial, to relieve them from an unjust and unfounded imputation. It may not be known to all that the president of the court (Col. Gardner), as well as the officers who composed it, are precluded by solemn oaths from disclosing any fact or circumstance that was brought out in the course of the trial, and are hence prevented from giving to the public many facts that would constitute a defense of their finding. We have been amused at the agonies of some of the Catholic papers in behalf of liberty of conscience, and the sudden regard that has grown up in certain political quarters for the Catholics and their faith.

We understand that petitions are in circulation, headed by Dr. Hughes, for the removal of the commander at Fort Columbus, and for provisions against proselyting in the army. All this evidently is but part of a plot for the abolition of the office of army chaplain. For this result, the infidels, like Petit, of Indiana, and Romanists will labor in concert. Religious papers ought to be careful how they help forward such an end.

For the Churchman.

Credulity of Popish Perverts.

Rev. Mr. Editor, We hear much of the "illumination of Faith" from the conductors of Popish journals. According to them a man who renounces the communion of the Anglican Church and embraces the modern additions of the Creed of Pope Pius, becomes at once supernaturally illuminated to discern Divine Truth, and distinguish it from falsehood. To hear them talk, one might suppose that infallibility was the gift of every man, woman and child in the pale of Romanism, and that no one could go astray if he but acknowledged the supremacy of the Pope. I do not suppose that this nonsense is taught by the old-fashioned Divines of that Communion who have not lost their common sense, or renounced the use of their rational faculties. Some of those, however, who have deserted their post in the Church of England, renounced the sacred ministry which they received at the hands of her Bishops, and scorned the baptism with which they washed by her priests in the laver of regeneration, seemed determined to show how far the force of folly and credulity can carry them in their unhappy course.

Let us take their leader, the once gifted Newman, who was long looked up to by many true sons of the Anglican Church as a faithful director and guide for those who would walk in the old paths of primitive truth and order. With what a scorching pen and burning indignation did he depict the corruptions and innovations of the Church of Rome—"that merciless and unnatural step-mother," as he justly styled her. How filial his affection for the Church of which he was a minister, how fervent his admiration of her excellencies, and how reverent his treatment of her defects. How charitable was his manner of speaking and writing of those not within her pale—how earnest his wish for their salvation—how meek his language when lamenting the spiritual deprivations and ecclesiastical irregularities to which they, either by their own sin or that of their fore-fathers had subjected themselves. But now how changed. Who can read, without sorrow for the mighty intellect diseased and fallen, the miserable balderdash, the foul misrepresentations, the gross irreverence, the miserably dull attempts at humor to be found in his published lectures, and sermons, touching the English Church. FRUITS OF FAITH indeed! The Scripture teaches us that a true and living faith produces peace, joy, contentment, love, brotherly kindness, and charity. When reviled, the Christian reviles not again—when unjustly assailed, "a soft answer turneth away wrath." But not so this supernaturally enlightened convert. One will find more rancor, bitterness, malice, and uncharitableness in one page of his present Lectures, than in a whole volume of his previous sermons. How is this? I account for it by supposing that he, conscious of the weakness of his position, is trying to submit reason to faith, or more properly to unbounded credulity and superstition. He states in the Preface to his work on *Development*, that when he wrote certain severe passages against the Church of Rome, he was trying to throw himself into the *Consensus* of the Divines of the Church of England and speak their language rather than express his own sentiments. And now that he holds faith to be the unconditional surrender of the soul and all its faculties to the arbitrary dictates of the Roman See, he doubtless is trying to use the language of the extreme Ultra-montanes because they alone in his view are consistent and logical. It is from such motives probably that he is led to use the astounding language respecting miracles to be found in a recent discourse, delivered in Birmingham, and which is so extravagant and puerile that it may make your readers think it a forgery:

'Certainly the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible: they are multiplied through all lands, and each particle of each has in it a dormant, perhaps an energetic, virtue of supernatural operation. At Rome there is the true cross, the Crib of Bethlehem, and the chair of St. Peter. Portions of the crown of thorns are kept at Paris; the holy coat is shown at Treves, the winding sheet at Turin; at Monza, the iron crown is formed of a nail of the cross; and another nail is claimed for the Duomo of Milan; and pieces of Our Lady's habit are to be seen in the Escurial. The Agnus Dei, blessed medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples; and St. Winifred's Well is the scene of wonders even in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Friday from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy.

'Who has not heard of the abundant favors gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of Saints in their lifetime, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axeman was unable to sever St. Cecilia's head from her body; and St. Peter elicited a spring of water for his jailer's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. I need not continue the catalogue.

'I will avow distinctly that, putting out of the question, the hypothesis of unknown laws of nature (which is an evasion from the force of any proof,) I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the picture of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the holy coat at Treves may not have been what it professes to be. I firmly believe that portions of the true cross are at Rome and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome too lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the Saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any saint in order to receive especial benefits from his intercession. I firmly believe that saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. Many men when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncracy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of Mysteries, the Divine Incarnation. If they do not believe this they are not yet Protestants.'"

I may give some other specimens, of the same sort, in a future article.

SEARCH.

For the Churchman.

LETTER of Bishop Meade to the Board of Managers and Executive Committee of the Protestant Episcopal Sunday School Union.

MILLWOOD, Sept. 13, 1851.

BRETHREN:

I have received this day, and read the last report of the Sunday School Institution, under your care, and which is specially directed to be sent to every Bishop, Standing Committee, and Convention, in order to receive their early and favorable attention. In that report I find myself not only alluded to in a way not to be mistaken as making a "rude assault" upon the Society, but twice mentioned by name in connection with quotations from a letter or letters written in the year 1827 on the subject thereof. The object of adducing those passages, in which at that early period I approved of the design of the Society must be manifest to those who are aware of the position I have taken of late years in regard to it; viz., to fix the imputation of inconstancy or contradiction upon me. As not merely the Executive Committee, but those of my brethren in the Episcopate who were present, have united in approving and sending forth this document, I must beg leave to offer a brief history of my course in relation to the Institution. Although I took no part in its formation; yet when adopted, I determined to give it a fair trial, and therefore, at the approaching Diocesan Convention of Virginia, offered a resolution recommending it, which resolution was carried. It was in reference to this, I believe, that I wrote the favorable sentiment which has been quoted. I must, however, add that my fears were soon awakened by the republication of a book by the Society, in which the author's views of regeneration were either suppressed, or so changed as to dissatisfy myself and those in the Church with whom I agreed. I at once wrote to the person then having the chief management of the Society, complaining that the principle on which it had been established was violated. A friendly answer was received, assuring me that such was not intended, and that great care should be taken to avoid any cause of complaint. Although the subjects of complaint were few in number, for many years after, yet still there were complaints, but not such as to prevent my recommending a resort to that Society for such books as were free from objection. My attention, however, was called a few years since by one or two of my brother Bishops, at a meeting in New York, to some of its publications, which seemed to savor of the false doctrines and practices, which Tractarians in England and America were seeking to introduce into our Church. A meeting of some of the Bishops with a portion of the Executive Committee was held on the subject, the result of which was that a copy of all the publications was ordered to be sent to each Bishop for examination, and the expression of their opinion. I at once entered on that examination, and soon discovered that there were not only many and serious errors in them, but that a great change for the worse had been for the last few years taking place in the character of the books, and that up to that time they were becoming more and more assimilated in language and doctrines to the writings of the Tractarians. So serious were these errors, and so numerous the objectionable passages; so widely circulated were these books throughout the Church, and above all so unobscured was the change that had been going on, that I felt myself bound not to write a private letter, which could not possibly have answered the purpose, but to address the Board and Committee, consisting, I think, of between one and two hundred persons, in two printed letters of considerable length, setting forth in becoming language the errors which I believed to exist. My reasons for pursuing that course, and the errors supposed to exist, may be seen by those who have the letters in possession. A small edition of those letters was published at first, and but few except the committee and managers received it. A reply having been made and extensively circulated, a second and large edition was put forth. Those who would do me justice in this matter should examine those letters, where they will see not merely the reason for adopting that method of performing my duty, but that I considered such important subjects as Justification, Regeneration, the Sacraments, Ministry, Church, Absolution, as well as Ceremonies and Usages, to be presented in some of these books in a way not accordant with the Prayer Book and principles of the Reformation. That a private letter would have been unavailing is evident, from the fact that up to this time, the Committee has acknowledged no error, while admitting a liability to error, nor, so far as we have been informed, has a single volume been altered or displaced. On the contrary, there have been repeated challenges to prove any errors upon the Society's books, and a denial of any deviations from the path marked out for its course at its first establishment. At that first establishment, beside the assurance of a most conciliatory course, I well remember that both in private and in the General Convention the wish was expressed, that it might be made an Institution of the General Church, but that it was decidedly objected to, and the plan relinquished on the ground that Bishop White and others had ever opposed the recommendation of any books whatever by the General Convention. The effort has since been renewed with the same result. It is now proposed to come as near this as possible, by an appeal to all the Bishops, Standing Committees, and Conventions of the Church, so that it may with more propriety than heretofore be set forth as an institution of the General Church, demanding the respect and patronage which is due to such. Such a proposition and method of action will doubtless be carefully considered. I will only add one remark in relation to the support sought to be obtained for the society and its publications at this day, from the names of Bishops White, Hobart, Griswold, and More. That they did assent to the Society at its first formation, and wished it well afterwards, is doubtless true, but that they would have approved of many things introduced into its publications of later years, and chiefly since they have gone to their rest, is untrue. Their writings, well-known sentiments and whole lives are against this. Having thus briefly in justice to myself, and in duty to a cause which is dear to me, expressed my sentiments in relation to the parts of the report referred to, and sincerely praying that you may make the institution over which you preside acceptable to God, and useful to His Church,

I remain your friend and brother,

WILLIAM MEADE.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 11, 1851.

Validity of Non-Episcopal Ordinations.

"There is nothing new under the sun," says the wise monarch of Israel, in the book of *Ecclesiastes*, and we are continually reminded by facts of the truth of the maxim. Especially is this the case in the *Prelatic controversy*, as Dr. Potts delighted to call it, i. e., whether Bishops are essential to the constitution of the Christian Church. Every now and then some writer springs up who claims to have discovered a method of irrefutably proving the negative; and he forthwith raises a mist about "perfection," "validity," "essentials and non-essentials," great divines and little divines, opinions, assertions, "charity," "exclusiveness," and many other things, till the reader, fairly bewildered, gives up the point in weariness and despair, and the disputant forthwith claims the victory. We think that the letter of Archbishop Sumner is likely to occasion considerable work of this kind on the other side of the Atlantic, and that the result will be the development of clearer principles and sounder views among a large portion of Anglican churchmen than they now possess. There has been for some three centuries a sort of traditional assent to the claims of the continental Reformed bodies, adopted without any settled principle, but founded on considerations partly of policy and partly of courtesy. We may in a few words exhibit the sources of this tradition.

The Church of England reformed itself as a national and independent branch of the Church Catholic, rejecting modern innovations and corrupt superstitions, but retaining what was primitive, Scriptural, and consistent with decency and order. Especially it was careful, when settling the ministry and polity of the Church, to retain the three orders of Bishops, Priests and Deacons, warranted by Scripture, and preserved unbroken in the Church through the succession of fifteen centuries. But Luther and Calvin, in their reforming projects and contempt for Church authority, rejected the Apostolic order of Bishops, and framed systems of ecclesiastical government for themselves. The former established certain superior officers called *superintendents*, but possessed of no superior intrinsic authority derived from Christ and His Apostles. The other established Presbyterianism proper, with its teaching and ruling elders, lay-deacons and other *apparatus*. The Scotch Reformers fell in love with this system, and introduced it into Scotland; some of the Puritans, too, sought to establish it in England, while others preferred the scheme of Congregational Independency. On the Continent and in Scotland they assumed the title and rank of *churches*—in England, being in opposition to the national church, established by law, they were very properly termed *sectaries*. At that time the controversy between Rome and the Protestants was managed not by argument and testimony merely, but by the sword, the musket and the cannon. Alliances were formed on political as well as religious grounds between Elizabeth and the English nation and the Hollanders, the German, the Swiss, and the French Reformers. The point on which they agreed, hostility to the Pope, his doctrines and supporters, was prominently put forward. This was the grand subject of thought and contention; their own differences were kept in a great degree out of sight, and if they for a moment rose to view, were smothered with great promptitude and decision. The English Church did not admit non-episcopal ordinations—that was a fact. Mr. Mason Gallagher, in his Tract on *True* (or rather *No*) *Churchmanship*, brings forward one or two cases to evince the contrary, but the exceptions prove the rule. Whittingham was kept in his preferment for a time illegally, through the influence of the Lord President, who favored Geneva; and he died before the measures were consummated for his ejectment. Travers, however, was silenced by Whitgift, as is well known, because he had never been rightly ordained. When, however, the divines of that time were asked to account for this, they limped horribly. They were exceedingly polite, at the expense of orthodoxy and logic: one gave one reason, and another another, so as to retain their views of what was necessary in the Anglican Church, and not offend their less favored neighbors.

One figment to which they had recourse was the plea of *necessity*. Episcopacy was necessary where it could be had, but where it could not be had, then Presbyters might ordain. They were too courteous to enquire who ordained John Calvin, for if they had, it might have been found that they must go farther, and hold that *laymen* might ordain *without necessity*. This is a branch of the subject which may and ought to be elucidated by the advocates of non-episcopal ordinations. If we examine many of the authorities in the work on *No-Churchmanship*, before alluded to, we shall find this *necessity* taken for granted. They could do no better, therefore they had to do the best they could, while assuming the authority to ordain. Now we certainly do not see the logic of this. If there was no one authorized to confer orders, we do not understand why those who were unauthorized could confer them. They should have waited till some one so authorized made his appearance. A number of people are shipwrecked, and have no Bible among them; therefore Dick, Tom and Harry must set to work and make a Bible. and this through *necessity* must be reverenced and acknowledged just the same as if it was the real Bible. The absurdity is evident. Now if the Ministry comes from Christ and is Divinely appointed by Him, it is evident that men can no more make a duly authorized Minister than they can a truly inspired Bible: and that *necessity* cannot impart the supernatural gifts requisite for the transmission of the sacred office.

So much for the principle involved—let us look to the facts. The plea of necessity itself falls to the ground when rigidly examined. Luther might have obtained Bishops, but chose to have the pre-eminence, and rejected the boon. Calvin made an application at the close of Edward VI's reign, but the death of the youthful monarch frustrated the attempt. But could he not have obtained the succession from those Bishops who went into exile, if he and they were in earnest on the subject. Again, Mary's reign was a very short one, why was the petition not renewed on the Establishment of Elizabeth on the throne. Because he believed his Presbyterian scheme to be entirely scriptural—far more so than the Episcopal system of Church government, and he both retained and defended it. Apply the same tests to Scotland and Holland, and the figment vanishes away. It is repudiated by the parties themselves, in whose favor it is offered. The Puritans maintained that their theory of Church government was the only one allowed in scripture, and Hooker, instead of carrying the war into Africa, contented himself with proving the lawfulness of the Constitution of the English Church. He made a general disclaimer as to the consequences to be drawn from his arguments a ainst the foreign bodies, whose leaders, as we have said, were politically allied with his sovereign whom it would have been inexpedient to offend. In the same way argued many others, whom Mr. Gallagher quotes, but there is no churchmanship, but miserable inconsistency in what they say. A volume ten times the size, and in the smallest possible type, heaped full of such opinions, would be of no avail in settling the question, but only shew the infirmity of powerful minds, when swayed by considerations of expediency and motives of policy. The constitution of the Christian Church must be settled by the testimony of scripture and early Fathers, not the fallible dicta of men arguing for the nonce.

Our own church affords a notable example of the folly of this plea of necessity. At the close of the revolutionary war, there seemed to be an impossibility of obtaining the Episcopate, and good Dr White wrote a pamphlet to prove that the Presbyters might go on and ordain. They had patience, for Church principle was too strong for such an act, and in five years the Episcopate was obtained from both Scotland and England. Had Luther and Calvin had faith and hope, the same result would have followed.

The *Oratorio of the Messiah* was performed at Tripler Hall on Thursday, October 1st, and was numerously attended. The expectations entertained of Miss Hayes' eminence in this branch of her art, were more than realized. The air "*Rejoice greatly*" was charmingly sung. Equally exquisite was the execution of the air "*But Thou did'st not leave*," in which the richness and fullness of her lower notes were finely exhibited. "*Come unto me all that are heavy laden*," was given with that deep pathos which is one of the special charms of this lady's singing. "*How beautiful are the feet*," was sweetly performed; and her execution of the noble composition "*I know that my Redeemer liveth*," elevated the admiration previously excited to a still higher pitch. We hope that at least some of these will be repeated. It is impossible to be satisfied with a single hearing.

The members of the New York Harmonic Society rendered efficient service, and the choruses both vocal and instrumental were generally performed with spirit and precision. In the other solos, with the exception of Herr Mengis, whose rendering of the English was necessarily imperfect, the performers lacked that power of voice and self-confidence necessary for duly executing the music of the Prince of composers.

SUNDAY SCHOOL UNION.—A letter from the Right Rev. Bishop Meade will be found in our columns this week. It will be seen that the chief objection is that the Society's works do not agree in doctrine and sentiment with those of the venerable prelate. While this may be a serious difficulty in the minds of some, those who take the Prayer Book for their guide, and maintain its formularies in their natural and literal sense, will find nothing to apprehend of unsoundness or error in the publications of the Union. For our part we cordially rejoice in the distinctness and fullness with which the great doctrine of *Baptismal Regeneration*, its benefits and responsibilities are set forth, and especially in the later works issued. We are requested to say that a reply is in preparation, and will soon appear in our columns.

Foreign Intelligence.

The *Canada* has arrived at Boston since our last.

Much excitement has been produced in Paris by an ordinance of the Prefect of Police directing all foreigners who intend to reside in that city, or pursue a calling there, to register their names within three days after their arrival. This does not apply to persons travelling for pleasure. Foreigners now resident are to give in their names within eight days from the date of the order. As there are some 70 or 80,000 in Paris, the Prefecture is besieged with crowds, and the time will have to be extended.

A treaty has been concluded between Hanover and Prussia, to take effect Jan. 1, 1854, respecting customs, which is regarded as a step in the direction of free trade.

The Emperor of Russia opened in person the new rail road from St. Petersburgh to Moscow, on the 31st Aug., travelling the distance, nearly 500 miles in 19½ hours.

The letter of the Archbishop to the Romanis knave, W. F. Gawthorn, has excited much indignation, and public protests and meetings are talked o The *Guardian*, after remarking that it was intende as "private," and is vague and uncertain in its language and tone, thus proceeds:—

"There can be no doubt whatever, that th Church of England does not put Episcopal ordin tion on a level with Presbyterian. She admits Roman Catholic orders and the orders of the Scotch and American Churches, as a title to the administration of the sacraments, and not Presbyterian ones. This decision of the Church being a plain and palpable fact, obvious to the senses, how can it be upset by a private note of any Bishop or Archbishop from his pen, or sentiment from his mouth? He may say, if he *does* think it, that the Church of England thinks Episcopal ordination the same as Presbyterian. But that cannot alter the fact that she recognizes the one and not the other, as a title to minister within her pale. The fact remains the same, though he contradicts it. It may be said that it is very wrong for an Archbishop to contradict facts and to hold error, and that we must take notice of the case when it comes before us. But is a formal agitation and public protest of the whole Church to take place every time a Bishop or Archbishop says or writes anything erroneous? And are his private notes and conversations to be considered as sufficient data for supplying the material for such agitation? If so, we have work enough before us. We must reject no evidence from whatever quarter it comes that bears upon this important fact, and the whole world is committed to a perpetual watch upon the orthodoxy of the Episcopal Bench, which it shall find troublesome enough."

The English Churchman, after showing that the majority of the Bishops could at best do no more than make a simple Protest, and a declaration of what they hold to be *true and valid* ordination, and that they could not be called upon "to define and deny the very impalpable statements and assumptions contained in, or rather to be inferred from, the strangely worded, equivocal, and ill-judged letter of the Primate," proceeds as follows:

"Our advice is, therefore, to let the matter drop, 'lest a worse thing come upon us.' The language of the letter, its unwarrantable reference to the opinions of others, rather than to those of the writer, and the very peculiar circumstances under which it was written,—its 'private' character, originally, although published subsequently by the Archbishop, but with the whole correspondence, as though His Grace felt that such a letter could not be at all excused apart from the circumstances which gave rise to it;—all this appears to us sufficient to render it less dangerous and damaging to lament the letter in silence, than to publicly agitate the matter, and run the risk of obtaining a more unequivocal avowal of equally objectionable opinions from His Grace (and perhaps from others), with little or nothing from the majority of the Bishops to counteract the evil."

The advice of our contemporary appears good and judicious under the circumstances, but it is truly sad that the opinions of the Primate of all England should render such a course necessary.

A Letter to the Clergy of the Diocese of Exeter on certain statements of the Archdeacon of Middlesex in the "Prefatory Epistle" to the second edition of his Charge by Henry, Lord Bishop of Exeter, is in reply to statements which we have not seen; but we have no doubt that his Lordship has fairly represented them in this pamphlet; and if so, he has certainly shown by a searching examination of them and the production of the strongest historical evidence that the Archdeacon has written very incautiously and incorrectly upon some points of the controversy.—*Eng. Churchman.*

CHURCH OF SCOTLAND.—*Episcopal Synod.*—An Episcopal Synod was held at Edinburgh, on the 4th inst., when there were present the Right Reverend the Primus, and the Bishops of Edinburgh, Argyle, and the Isles, and Glasgow and Galloway. Their Reverences pronounced the following judgment in the appeal of the Rev. H. B. Moffat of Keith against the nomination, by the Right Reverend the Bishop of Moray and Ross, of the very Reverend H. W. Jermyss of Forres to be Dean of that Diocese:—

"The Bishops having read the appeal of Very Rev. H. B. Moffat against the validity of the new nomination, to the Deanship of Moray and Ross by the Right Rev. the Bishop of Moray and Ross, and the grounds on which that appeal was made: * * *

"The Bishops do, by a majority of the Episcopal Synod, agree to sustain the nomination aforesaid, and dismiss the appeal."—*Scottish Ecclesiastical Journal.*

We learn from the same paper that a fund is to be established for the purpose of relieving the Right Reverend the Primus of the costs paid to Sir W. Dunbar in the litigation passed against him by the latter, and arrangements are in progress for the formation of a committee to take charge of this very proper object, and that, in the meantime, contributions will be received at the Union Bank, Edinburgh, and also at Messrs. Coutts's, on their account.

INTERFERENCE WITH THE GREEK CHURCH.—The subscribers to the *Ecclesiascical* Gazette, for the most part, will probably have passed over an announcement in the last number of that Journal with the heading, "London Society for promoting Christianity among the Jews—Missionary Society in Palestine." Yet this official document so "quietly and "unostentatiously" put forth, contains neither more nor less than instructions from the Church Missionary Society to a Mr. Klein, to proceed to Palestine, and do certain things which are about as manifest a violation as it is possible to conceive of the pledge given by the late primate, by his commendatory letter to the eastern Bishops, at the time of sending out Bishop Alexander to Jerusalem. There have been repeated indications of a desire to violate the pledge in question; but the acts referred to, if they are performed, will show the Greek Church the value of the professions of friendship and non-interference made by the Primate of the English Church. Granted that the patriarchs and Bishops of the eastern church have received those professions with great supicion, and have as yet shown little friendship towards the Anglican Bishop and few signs of any wish to enter into any closer connection with us, even though we stand in the same position towards the Roman Church as they do, yet surely matters are not likely to be mended by acting in such a manner as to confirm all their suspicions, and to shew them that, while we claim to be a true branch of the Catholic Church, we violate its laws against a sister Church, which, unlike the Roman Church, has never given us the slightest provocation.

The following are extracts from the instructions of the Church Missionary Society to "Brother Klein:"

"The course here laid down has been faithfully pursued by Bishops Alexander and Gobat; and the effect has been, that while the ecclesiastical authorities here become bitter opponents of the truth, individual members of their church have received the favorable impressions anticipated, and have resorted to Bishop Gobat for the means of scriptural instruction.

"A mission to these enquiring members of the Greek Church involves no violation of the original understanding. Upon this point the committee are happy to avail themselves of the language of another authorized document. 'The difference is great between an aggressive system of polemical efforts to detach the members of a communion from it, and a calm exposition of scriptural truth, and quiet exhibition of scriptural discipline. Duty requires the latter, and where it has pleased God to give his blessing to it, and the mind has become emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive, and bid him return to his slavery, or seek aid elsewhere.'

"It is desirable, nevertheless, wherever a sufficient number of individuals may have left the Greek Church to form a separate congregation, for the Bishop of Jerusalem, to regard them as a distinct reformed congregation of the Church of England, and to assist them in the compilation and use of such a Liturgy as may best suit their circumstances, and to let it be understood, that if ministers in English Orders minister among them, it is to prevent their entire destitution; but that if any of their own priests should become of like mind with themselves, their ministrations would be made available.

"In this way the door may be best kept open, as long as any hope exists for a reformation, without a rupture, in the Greek Church in Syria, and in this way both the conscience of the Bishop, and the article of the convention of 1841, will be equally satisfied.—*English Churchman.*

Many other items are of necessity deferred.

Diocesan Intelligence.

WESTERN NEW YORK.—The Consecration of St. Paul's church, Buffalo, is announced in the *Gospel Messenger* for the 22d instant, at 10½ A. M.

CONNECTICUT.

A COURSE OF THEOLOGICAL INSTRUCTION has at length been formed at Hartford, Connecticut, in connection with Trinity College, and under the direction of the Bishop. We learn from the *Calendar* that the following are the Instructors:

In Pastoral Theology, Bishop Brownell, aided by the Rev. A. C. Coxe.

Doctrinal Theology, Rev. Dr. Williams.

History, Ministry, and Polity of the Church, Rev. Dr. Coit.

Christian Evidences and Biblical Literature, Rev. Dr. Clark.

NEW JERSEY.—The Annual Commencement of Burlington College, was celebrated on Monday, the 29th of September, with great eclat. Seven young gentlemen received the degree of B. A. A pamphlet is in preparation containing a full and correct account of the proceedings, of which we shall make use when it appears.

From the Gospel Messenger.

OHIO.—We are under many obligations to the unknown friend who has sent us the Cleveland Plaindealer containing the proceedings of this body. We publish as far as have been received up to the time of going to press. From the same paper we regret to learn that Bishop McIlvaine received a telegraphic despatch from New York during the afternoon session of the Convention on Friday, and immediately took passage on board the Alabama for Dunkirk. The reason for his sudden departure was the illness of a brother, who is not expected to live.

Ohio Diocesan Convention, abridged from the Cleveland Plaindealer.

FIRST DAY.—MORNING SESSION.—The convention met this forenoon, Wednesday, Sept. 10th, in St. Paul's church, Cleveland, when morning prayers were read by the Rev. Lloyd Windsor of Trinity church, Cleveland, assisted by Rev. Mr. Cumming of Akron. The opening sermon was delivered by Rev. Mr. Davis of Medina; from Gal. 1: 10; and the concluding services were performed by the Bishop of the Diocese.

After the opening ceremonies the Bishop called the convention to order, whereupon the Roll of Clerical delegates was called and a committee was appointed to examine the credentials of the lay delegates. The Rev. W. C. French (Secretary of the last convention) was duly elected to the same post for the present after which the convention took a recess until 3 o'clock.

FIRST DAY—AFTERNOON SESSION.

The Convention was called to order by the Bishop. The committee on certificates of lay delegates, reported the names of those entitled to seats.

Mr. Odiorne was admitted as an honorary member from St. John's Parish, Cincinnati. The Bishop then appointed the usual standing committees.

The Bishop then proceeded to deliver his annual address, which was full of interest to his Diocese, and contained the general statistics of his charge, his doings for the last year, &c. He spoke very encouragingly of the present prospects of the Church in Ohio. He made a few passing remarks concerning the continued and painful illness of the Rev. T. J. Carter, of Cleveland, as well as that of Rev. Mr. Taylor, of Milan; and also he had to mourn the untimely death of Rev. G. F. Richards, of St. Peter's Church of Ashtabula.

During the year the Bishop has visited 46 parishes, and confirmed 262 persons: has ordained to the order of the Priesthood 1, and consecrated 2 Churches, one in Urbana, the other in Portsmouth; he reported 8 candidates for orders, some of whom would be ordained during the session of the Convention—8 clergymen had removed to other Dioceses; 5 had been added to the Diocese, and 2 had been displaced from the ministry.

The Bishop gave an account of the progress of the missionary enterprise in his See, which matter was referred to the proper committee.

There is, probably, no person that wears canonicals in Ohio, who has a more pleasing delivery—commands more marked attention in the pulpit, or is better capable of writing a sermon, than Bishop McIlvaine; (many of his sermons have long since been published, and become the standard of the Theology of a branch of the Church:) but we must say that his figures make no very flattering show of the progress of the Church in this, the second State of the Union: a State whose progress is unsurpassed in the world, and which, in one short year, has increased in population about fifty thousand—and yet the Episcopal Church has retrograded in its ministry, and has barely kept its previous number of Parishes. Can some Churchman explain the reason of this?

A memoral was presented by the Rev. L. Windsor, from the members of St. Peter's Parish, Ashtabula, which was referred to a committee of three clergymen and two laity.

SECOND DAY—MORNING SESSION.

Upon application, the Parish of St. Paul's, at Bellevue, was received into the connection.

Mr. Odiorne, from St. John's Parish, Cincinnati, who was received as an honorary member, (not having his credentials,) wished to have his position defined, what rights he enjoyed in his present post, &c., all of which was satisfactorily explained, and he resumed his seat.

Much discussion was had upon a Report and Resolution of Rev M. T. C. Wing upon a plan for endowing new Professorships in Kenyon College. The plan is for the payment of a stipulated sum to create scholarships, the highest sum being two hundred dollars, which is proposed to create a perpetual scholarship, giving the holder a perpetual privilege of the institution. Rev. Messrs. Wing, Muenshor, Winthrop, Cumming, and others, engaged in the debate pending, during which the Convention took a recess until 3 o'clock.

SECOND DAY—AFTERNOON SESSION.

The debate on Rev. Mr. Wing's Resolution, in regard to endowment of Professorship in Kenyon College, was resumed. Rev. Messrs. Windsor, Britton, Smallwood, Bryan, and Stout, and Mr. Pendleton, took part in the discussion. The Resolution was finally passed.

Some informal debate was had upon creating a library fund for the College, but no action had.

The Rev. Mr. Wallbridge, from the committee on unfinished business, reported the canon introduced by Rev. Mr. Britton, at the last Convention, which canon is as follows, and is proposed to be an additional section to the XVI Canon:

"SEC. 2. Any communicant who shall be represented to the Rector of his Parish by the Vestry thereof or any five respectable communicants thereof, as, by his business, or his habitual conversation, or general deportment, or heretical opinions, giving offence to the congregation, according to the rubric, may be repelled from the Lord's table, unless an equal number of fellow communicants shall give their written testimony in favor of his being retained in communion."

The discussion of this canon was far more spirited than any other during the session. Rev. Mr. Windsor was particularly enthusiastic in his opposition to the new canon, and his remarks had their effect upon the members of the Convention. He opposed the Section, considering it as tending to throw fire-brands into every parish, and likely to lead to no practical good. He contended that nothing but peculation and constant fault-finding could possibly grow out of it.

Rev. Mr. Britton followed in defence of the canon, and with an animated and courteous discussion between these two gentlemen the time was nearly consumed.

The Rev. Mr. Bryan took the floor, and the time for adjournment having arrived, he gave way to a motion for making the present subject matter, the special business for to-morrow at 10 o'clock A. M., which was carried, and the Convention adjourned until this forenoon, at nine o'clock.

The Bishop delivered his charge in the evening, to a very crowded audience.

THIRD DAY—FORENOON SESSION.

The forenoon session was occupied in discussing the canon recommended by Rev. Mr. Britton, in which the venerable Rev. John Hall, of Ashtabula, took an active part, as well as Revs. Windsor, Winthrop, and Britton.

THIRD DAY—AFTERNOON SESSION.

The time was principally occupied in reading Reports of standing committees.

Rev. Mr. Nicholson, from Cincinnati, Chairman of the committee on Domestic Missions, reported the state of that Fund. His report was particularly severe upon the delinquent parishes—those who have failed to contribute to that fund. Rev. Mr. Windsor, whose parish was among the first of the list of delinquents, in a measure, excused his charge from blame in their delinquency, claiming that the calls for other charities are more frequent upon the Church in Cleveland than elsewhere. Rev. Mr. Nicholson rejoined—and thought that no parish was free from the entreaties of distant churches in need, and held it no excuse for Trinity Church, Cleveland, because she was on the lake shore, and was often asked for help. The Report was accepted.

This afternoon was taken up with the discussion of a Resolution, offered by Rev. Mr. Smallwood, making it the duty of each clergyman to call upon every baptized person in his parish, and solicit contributions for the Home Mission Fund. The Resolution was discussed by Rev. L. Windsor, Perry, Smallwood, Winthrop and Nicholson. It was finally passed in a modified form.

Since the above was in type we have received the Journal of the Convention, which has enabled us to make some corrections in the above. We shall give the conclusion next week. [ED. CH'N.

ILLINOIS.—We have been favored by the Secretary with the Journal of the Special Convention, held on the 8th of September last. We insert the pathetic address of the venerable Diocesan, on the occasion:

Dear Brethren in the Lord Jesus Christ:

Grace and peace be multiplied unto you and the Church of God!

We are met together for the purpose of electing an Assistant Bishop for the Diocese of Illinois.

It is expected that some reasons should be assigned for this measure: not for the satisfaction of Illinois, but that of others at a distance, whose consent is required by our canons, before the election can be consummated.

You see with your own eyes, and hear with your own ears, the real condition we are in. Your Bishop 76 years of age; his bodily frame much injured by repeated catastrophes; his knees unable to bear him up for five minutes together without pain; his back too weak to perform its duties, except when bolstered by soft pillows; all making it physically impossible to visit his diocese of 60,000 square miles, as heretofore he hath done, even a small part of it.

He must, therefore, have an Assistant Bishop: he must have a faithful and able coadjutor in this extensive field, and to the Church of God in the Far West, this all-important work.

What gives urgent importance to the necessity of having immediate assistance, is the rapidity of settlements in Illinois, especially by emigrants from our fatherland. These, mingled with many others, are spreading over our rich soil, like seed before the sower. Many settle down in our cities, and from their conglomeration, might receive now and then a visit from an aged and infirm Bishop; but all others, from their isolated condition, must be neglected, if the Bishop cease to do the duty of a *missionary*, that the poor and destitute may "have the gospel preached unto them."—That he might not fall under the just censure of having neglected this great law of Christ, it has ever been his humble endeavor to visit, and plant the *Gospel Tree* of our primitive Protestant Church in the remotest regions of our country, both before and since his elevation to the episcopate. "From youth to hoary age," he hath, by the grace of God, acted on this principle. Many Churches, now bearing much fruit, in Western New York, can produce recorded evidence that the first seeds were planted by him from this principle, by visiting them in their humble cabins, and baptizing their numerous offspring, A. D. 1798.

Still farther distant, he was the first Protestant Minister that ever raised the standard of the Bible in Louisiana. How retarded would have been the Protestant cause if the charter of *Christ Church, New Orleans,* had not been obtained by his strenuous exertions, in the year of our Lord 1806-7.

And did not the same missionary motives, though unaided by any Missionary Society (for at that day there were none), actuate his bosom in being the first Bishop without a salary, to cross the Alleghany mountains, to organize the Diocese of Ohio, in 1817.—Supported by the divine hand, he traversed the woods of that extensive region, gathered the lambs of Christ together, amid many wolves, with few shepherds to feed and defend them. The reward he met with is, in this statement, too irrelevant to mention. The facts bear witness to his willingness to suffer for Christ's sake, and bear the *burdens* of the Sanctuary, and the onerous duties of a missionary, with no hope of earthly reward.

The same evidence to the same truths might be deduced from his exile and lonely sojourn in the then Wilderness of Michigan. His spiritual burden was not for a moment thrown from his shoulders, as all the first settlers of Saint Joseph's country do now voluntarily testify.

And what has his life been since God by his holy providence has placed him over this diocese of Illinois? You, my dear brethren in the Lord, can bear witness. The ritual law of Moses required that the Priest should not be called to the heavy duties of the Sanctuary after 50.—He came among you after he was 60, and for 16 years he has labored in fulfilling the duties of the Episcopal office, by endeavoring at all times to be "to the flock of Christ a shepherd, not a wolf—to feed them, and devour them not—to hold up the weak, to heal the sick—to bind up the broken, to bring again the outcasts, and to seek the lost."

This has been his end and aim, without burdening you with any salary: but alas! he can do *so alone* no longer.

His natural force is not, like that of Moses, sustained by a continual miracle—It is "brought down in his journey and his days are shortened."

Instead, however, of sinking in despair, he raises his head to heaven in hope—and while he throws his load of accumulating duties at the feet of a compassionate Saviour, he looks to *you*, gentlemen, of this Convention, for relief, in the election of an Assistant Bishop.

[Signed] PHILANDER CHASE,
Bishop of Illinois.

We have also received another printed report of the proceedings, which gives a minute account of many things which were said and done on the occasion and do not appear on the official record.

TEXAS.—having been prevented by other matters from making an abstract of the *Journal* which has just reached us, we avail ourselves of the full account in the *Banner of the Cross.*

We have received the Journal of the second annual Convention of this Diocese, held in Trinity Church, Galveston, from 1st to 3d of May last, and which was attended by Bishop Freeman, four clergymen, and nine lay delegates. It makes quite a respectable pamphlet of 40 pages. the number of persons confirmed during the year is 55. The Committee on the state of the Church report that from statistics laid before them they find a steady increase of the Church in the Diocese. The present number of clergy is eight—no candidates for orders; four new parishes have been organized, making a total of fourteen; from only five of which reports were received. Baptisms, 45; Marriages, 18; Funerals, 23; Communicants added, 18, present number, 178; Contributions to Church objects in four parishes, $3,874. The report says—"Our great want at present is, men to labor in the Lord's harvest—earnest-minded—self-denying—self-sacrificing men—willing to spend and to be spent in their Master's service. Some twelve or fifteen such men, in addition to those we now have, could find ample fields within our Diocese, already white for them to thrust in the sickle, and gather into the garner of their Lord."

In his Address, Bishop Freeman says—

"The condition and prospects of the Church throughout the Diocese, are, I think, steadily improving; and we only need an adequate supply of devoted, self-denying Clergymen, to give it an impulse, which, with God's blessing, would carry it forward through the length and breadth of the land. There has been an immense accession to the population of the State within the last year, and improvements are every where presented to the eye, which indicate a rapidity of advancement not hitherto witnessed within our borders. Would to God we had it in our power as a Church, to keep pace with the progress and improvement of the country, and to send a herald of the Cross, not only to the older portions of the State, but to every new settlement.

The Church, however, is yet but in its feeble infancy among us. How, brethren, shall we best promote its growth? One of the most important means which presents itself to my mind, is that of securing, for the oversight of the Church, a *resident Bishop*, a Bishop whose undivided attention and labors may be given to the Diocese, and who shall identify himself *for life*, with its best interests.

The time is near at hand, Brethren, if it be not already come, when it will be absolutely essential to the welfare and due progress of the Church, that you should have a Bishop exclusively your own. Indeed, were there the requisite canonical number of Presbyters in the Diocese, I do not know but I should feel it my duty to urge upon you the measure at this time. I doubt not that some means could be devised for the moderate support of a Bishop, even now: and I am sure that a very few years experience of the benefits of constant Episcopal supervision, would lead to the securing of an ample provision. Permit me then, to suggest, brethren, that you take the subject into immediate and serious consideration, and in view of the necessity of soon proceeding to the election of a Bishop, take measures for the commencement of a fund, for the support of the Episcopate.

Another means for promoting the prosperity and extension of the Church, which I beg to suggest to you, brethren of the Clergy, is, that of keeping continually in view, statedly setting forth, with prudence and moderation of course, but faithfully, the distinctive features of the Church, as a divine institution, as apostolic in its character and organization, as Catholic as well as Protestant doctrines, and as the Body of Christ, of which a l who would be saved, must *ordinarily* become members. Other bodies of professing Christians are generally faithful in inculcating their peculiar views, and they do it without offence. Why should *we* hesitate to present the truth as we have received, and as *we* hold it? Why should *we* keep back from the people of our charge, *any portion* of that gospel which is committed to our trust? Surely we may, surely we *must*, if we would approve ourselves honest in the sight of all men, set forth meekly, but without fear, the entire doctrine of Christ. We must not shun to declare the whole counsel of God.

Another means auxiliary to that just mentioned, is a strict and unwavering observance of the Rubrics, in the order for public worship in the Prayer Book. There is sometimes a disposition manifested, to accommodate our services to the supposed tastes and prejudices of the people. But I am persuaded that nothing is ever gained by a curtailment of the Liturgy, while it very frequently happens that much is lost. In my judgment, the surest way to commend our services to the tastes and approbation of the greater number, is to be consistent and uniform in the use of the Liturgy and Offices of the Church *as they are prescribed;* while I cannot but regard any habitual omission, or curtailment, on the part of the officiating minister, as a violation of his ordination vows."

The following is an extract from the report of the committee to whom was referred the subject of the election of a Bishop:—

"In regard to the provision for the support of the Episcopate and the election of a Bishop, your Committee are deeply impressed with the justice of the Bishop's remarks, and the importance of the suggestions contained in that portion of the address referring to this subject. They would therefore recommend the whole matter for the serious consideration and deliberation of the next Convention, asking in the mean time, every member and well-wisher of the Church in the Diocese, prayerfully and with due reflection, to keep the subject before their minds.—We would farther recommend that every laudable effort be made, to assemble a full Clerical and Lay representation at the next Convention, from every portion of the Diocese, hoping that the time is not far distant when we shall have the means of fully carrying out all the suggestions of the Bishop under this head."

New Publications.

RESPONSE from the Diocese of New York to a letter from His Grace, the Archbishop of Canterbury, inviting the Church of America to unite with the Church of England in the celebration of the Third Semi-Centennial Jubilee of "The Society for the Propagation of the Gospel in Foreign Parts." By authority. New York. Church Depository, 20 John St., N. Y.

This pamphlet contains the correspondence between the Archbishop and the Standing Committee of this Diocese, the address of the Corporation of Trinity Church to the venerable Society abovenamed, and a full account of the celebration in Trinity Church. Also the admirable and churchlike sermon of Dr. McVickar, preached on the occasion. The pamphlet is beautifully printed and will be perused with pleasure and carefully preserved as an enduring memento of an event, eminently calculated to strengthen the attachment and promote the unity of these two branches of the Church Catholic.

EPISODES OF INSECT LIFE by *Acheta Domestica,* M. E. S. *Third Series,* New York. J. S. Redfield. Boston, B. B. Mussey, pp. 432.

The preceding volume, which we have not seen, described the English insects of Spring and Summer. This one is devoted to those of Autumn, Beetles, Wasps, Caterpillers, Butterflies, Crickets, and the like. It is an indescribable book, but a very charming one, no dry detail of genus, species, and characteristics, but lively, sparkling and fascinating, a real easy road to entomological knowledge. Pretty stories are interspersed, illustrative of the habits of these little creatures, admirably told and beautifully written. The plates are humorous and grotesque and very well executed, and the type, the paper, and the binding are excellent. It would seem to be an endless source of amusement.

FOREST LIFE and FOREST TREES, by John S. Spingler. Harpers, pp. 254, describes the Camp Life of the Lumberers in the forests of Maine, and their wild wood adventures. The writer is one of the tribe, and his work bears every mark of candor and truthfulness. It is impossible to read without shuddering the daring feats and hair-breadth escapes of these sons of the forest, in their obscure and hazardous calling. An excellent description of forest trees is given at the commencement of the volume, and at its close valuable tables are given shewing the extent and importance of this branch of trade.

THE LADIES OF THE COVENANT, Redfield, pp. 494, by the Rev. James Anderson, is the title of a series of "memoirs of distinguished Scottish Female characters" in the reigns of James I, Charles I, and Charles II. In some respects these biographies compel our admiration, in others our compassion and pity. Female fortitude and heroism are admirable in themselves even when displayed in a bad cause; but we must lament that they were exhibited in that compound of fanaticism, heresy, and superstition, The "Solemn league and Covenant," a bond of faction and irreligion, now disowned by sound Presbyterians themselves. It is melancholy to find women of high rank and personal and mental endowments consorting with the abettors of rebellion, treason and murder, and glorying in the association, as though it were an honor, instead of being a reproach. It is also sad to find a reputed minister of the gospel, which Mr. Anderson claims to be, defending this bad cause, and extolling its criminal propagators. If their conduct was right in 1650, it would be equally right in 1850, and he ought to head a covenanting crusade against Queen Victoria.

FRENCH CONVERSATIONS, by Gustave Chouquet; Appleton's, 18mo. pp. 204; contains a variety of Dialogues on ordinary topics and is well adopted to furnish beginners with the requisite store of words for common purposes.

THE NORTH AMERICAN MISCELLANY, New York, Angel, Engel and Hewitt, now appears in a monthly form at the low rate of 10 cents a number, or one dollar a year; is lively and interesting in its contents, and very neatly printed.

We have received *The Bibliotheca Sacra,* The Church Review, Brownson's Quarterly Review, The American Journal of Insanity, and Appleton's Mechanic's Magazine, all for October.

The 40th number of the Dictionary of Mechanics and Engineering has been issued which completes this elaborate and invaluable work. Bound copies can now be obtained from the publishers.

THE ECCLESIOLOGICAL SOCIETY held a quarterly meeting at the residence of Dr. McVickar, Columbia College, the President of the Society. The Rt. Rev. the Lord Bishop of Fredericton, honored the meeting with his presence, and delivered an admirable discourse on cathedrals, which was listened to for upwards of an hour with the utmost delight and gratification by the assembled members. We were in hopes to have had a full report of the proceedings in season for this number, but have been disappointed. It will appear we trust next week.

Married.

In St. Clement's church, Oct. 1st, by the Rev. T. A. Eaton, Robert Wagstaff, of Detroit, to Sarah L. Truesdail, of this city.

CLERICAL CHANGES.

The Right Rev. Bishop Green has removed his residence from Natchez to Jackson, Mississippi.

The Rev. Chas. Gillett has resigned the Rectorship of Christ church, Houston, Texas, to take charge of the Diocesan School about to be established at Anderson, in that diocese.

The Rev. J. A. Spencer, having removed from Burlington, N. J., to New York City, requests that all letters, papers, &c., be directed to him, for the present, at 137 Broadway, New York.

Died.

At Northfield, in the diocese of Vermont, on Saturday the 27th ult., Rev. Josiah Perry, D. D., aged about 55, a distinguished minister of the Church, of whom it is but just to say, that in point of natural eloquence, and moving appeal, to the hearts of his congregation, as a preacher, he had few equals. He was, too, a man of study, and of very extensive learning, in many departments of theology, especially in ecclesiastical history. Few men were so much at home, in regard to the true points of controversy, (of difference, or coincidence,) between the English and Roman Churches, as Dr. Perry. His love for the Church, at whose altars it was his favored lot to minister, and in whose communion to die, amounted almost to a passion. It was all for which he desired to live, or which made death the comfortable hope of everlasting peace and rest. He was no Romanist, and no Romanizer, far from it. He justly appreciated the very great excellence of the American Church, above almost any other branch of the Church Catholic. And still, I suppose, he esteemed salvation out of the Catholic Church, as among those uncovenanted mercies, which Almighty God, for wise purposes will doubtless dispense, more largely than we, in our short-sightedness can always comprehend, and for reasons unknown to the dull apprehension of mortals, but still as a thing nowhere expressly promised in Holy Scripture. He did not therefore recommend the Church chiefly, upon the ground of her conservatism, or the beauty of her liturgy, or the grandeur of her chants and anthems, but because she is the only name given under heaven, whereby ye must be saved: by becoming living stones in the temple of Christ's body, the Church; by the one faith, the one baptism, which is the only sure seal of salvation to man.

Holding these opinions, it was impossible for him to fraternize with the ministers of those Christian denominations, who have not retained either the form of the Church, or the order of the ministry. And still he always met them with such kindness and courtesy, that he was more successful in winning them to his own opinions, than many others who entertain less closely defined notions of the Church and her ministry.

He had been for many years severely afflicted with feeble health, which made it necessary for him some years since, to spend some time in the diocese of Florida. But he struggled on to the last, in new fields, and with small support, and under many serious discomforts. But he has now gone to his reward on high, where sorrow, and suffering, and toil, and disappointed, are unknown. I. F. R.

Randolph, October 1, 1851.

On the 30th of September last, Mary Dunscomb, relict of the late Edward Dunscomb, Esq., in the 91st year of her age, one of the eldest communicants of Trinity Parish, in this city. *As a Christian* her piety was sincere, and endured unto the end, and having during life witnessed a good confession, she put her trust in finally being accepted as an heir of the joys reserved at God's right hand for those that love Him. *As a parent,* and in all other points of relationship in which she touched the earth, she fulfilled every duty in the most kind and affectionate manner, and was by them honored, beloved, and wept. As *a friend and acquaintance,* although conscious that the fashion of this world passes away, her manners were cheerful and affable, manifesting and expressing a strong interest in every thing, affecting or promoting the welfare of others, and by them she will long be held in honored remembrance. She departed in great peace, and there is now an end on earth, to her lovely Christian example, her frequent communions, her fervency of devotion, her cheerful frame of mind, her equanimity and resignation under all circumstances, and the exercise of her charity towards the sick and needy. And as she was blessed, and protected by a kind Providence during a long life, we may trust that the same fatherly hand will ever continue to be over her.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond street, on Thursday evening next, the 16th instant, at 7½ o'clock.

F. W. WELCHMAN, Rec. Sec.

ST. MARY'S HALL,
Burlington,——New Jersey.

The Thirtieth Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt Rev. Geo. W. Doane, the Bishop of the Diocese, or to the Rev. R. J. Germain, Principal.

Oct. 11—t Nov 15.

BURLINGTON COLLEGE.

The Eleventh Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the President, or to Rev. M. P. Stickney, Rector.

Oct. 11—t Nov 15.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square. Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Sept. 9, the following contributions, viz.:

St Peters, Delaware, O, 5; Trinity, Newark, N J, 13 90; a member of St Pauls, New Haven, Ct, 2; W L Booth, Meade Co, Ky, 2; St John's in the Valley, Balt Co, Maryland, 29; S S, Christ, Middletown, Af, 10; sundry parishes in Virginia for fem Sch B Fund, Chi, add'l, 241 18; St Pauls, Flatbush, N Y, 7; St Stephens, infant S S, Harrisburgh, Pa, Af, 10; S S, Mediator, Phila, ed, 27; S Parrott, Augusta, ed, 2, Af, 40; J H Earle, N Y, 25; Holy Trinity, Brooklyn, benev as'n, 1 qrs salary miss, A Tenney, Chi, 100; St James, Hyde Park, N Y, 10; Wickliffe Clark Co, Va, for sundries, 80; Norbone, Va, Cavalla sch house, 16; Christ, Hudson, N Y, ed, Cyrus Curtis, Af, 20; Holy Trinity, Brooklyn col'n, aft sermon by Bp Payne, Af, 73 08; Fred'k parish, Millwood, Va, Cavalla sch house, 40; collected by Bp Payne in Md and Va, 451 55; Christ, Duanesburgh, N Y, 6; total 1214 71.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Sept 30, 1851. No. 86 William-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 18th Aug., the following contributions, viz.:

Christ, Tarrytown, Rev Dr Creighton, 17 18; Trinity ch, Rensalaerville, Rev R Washborn, 2; St Peters, Albany, Rev Dr Potter, 25; St Lukes ch, Mechanicsville, 2; St Johns, Stillwater, Rev R B Fairbairn, 1; Trinity, Lansingburgh, Rev A T Twing, 12; Christ, Hudson, Rev W Watson, 11; St Marys in the Highlands, Rev R Shaw, 14 15; Ch of the Intercession, N Y, Rev R M Abercrombie, 13. St John's, Ogdensburgh, Rev H R Peters, 30; St Saviours, Maspeth, Rev W Walsh, 8 60; St Peters, Lithgow, Rev H Wheaton, 1; St Marks, Williamsburgh, Rev S M Haskins, 14; St Pauls, Charlton, Rev T Babcock, 3; Christ, Manhassett, Rev S Cox, 2; St John's, Islip, Rev H M Davis, 2; Christ, Brooklyn, Rev Dr Stone, 21 80; Christ, Balston Spa, Rev E J Geer, 13 31; Christ, Patterson, Rev S Davis, 1; Trinity, Windham, Rev T S Judd, 1; St Michaels, N Y, Rev W Richmond, 14; St Georges, Schenectady, Rev W Payne, 4; total, 212 54.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Oct. 6, 1851. 55 Water-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 1th inst.

Samuel T Skinner, to constitute himself a life member, 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 1, 1851. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 19th Aug., the following contributions, viz:

St Georges, Newburgh, Rev Dr Brown, 37 25; St Lukes Brooklyn, Rev J W Diller, 6 03; Christ, Butternuts, Rev J W McIlwaine, 6 82; J H S, Brooklyn, for Diocesan Missions, 1; St Lukes, Somers, Rev J W Moore, 2 76; Christ, Tarrytown, Rev Dr Creighton, 48 70; St Marks, N Y, Rev Dr Anthon, (special) 62 50; St Anna's, Fishkill Landing, Rev Dr Robertson, 20 62; Emmanuel ch, Little Falls, Rev T F Wardwell, 5; Ch of Holy Innocents, West Point, Rev J B Gibson, 13; a parishioner, individual contribution per Rev J B G, 50; St James, Scarsdale, Rev W W Olssen, 5; St James, Hyde Park, Rev Dr Sherwood, 50; Trinity, Rensalaerville, Rev R Washbon, 4; Christ, Granville, Rev R Washbon, 1 60; St Lukes, N Y, Rev J H Tuttle, 19; Caroline ch, Setauket, Rev F M Noll, 2 42; St Pauls, Sing Sing, Rev W F Halsey, 14; Trinity, Fairfield, 6; St Johns, Yonkers, Rev H L Storrs, 20; St Lukes, Mechanicsville, 2; and St John's, Stillwater, Rev R B Fairbairn, 1; Trinity; Lansingburgh, Rev A T Twing 40; Christ, Hudson, Rev W Watson, 15 94; Christ, Piermont, Rev S G Hitchcock, 4 25; Christ, Morristown, Rev John Scoville, 4 45; Calvary, Cairo, Rev G Sayres, 3; St Johns, Ogdensburgh, Rev H R Peters, 10; St Pauls, Red Hook, Rev H deKoven, addl, 2; Trinity, Athens, Rev N C Stoughton, 2 25; St Peters, Lithgow, 3; St Thomas ch, Amenia, 1; and St Marys, Beekman, Rev H Wheaton, 1; St Stephens, N Y, Rev Dr Price, 50; Trinity, Windham, Rev T S Judd, 3; St Pauls ch, Charlton, Rev T Babcock, 7 09; St Matthews, Unadilla, Rev N H Adams, 13; St Pauls, Oak Hill, Rev L A Barrows, 1; St Lukes, Catskill, Rev L L Noble, 15; Grace, South Oyster Bay, Rev D E Burr, 7; Christ, Patterson, Rev S D.vis 2 50; St Georges Schenectady, Rev Wm Payne, 3; St Pauls, Waddington, Rev J H Hansen, 3 50; St Michaels, N Y, Rev Wm Richmond, 6; St Johns, Kingston, Rev G Waters, 2 50; Anniversary coll'n at Calvary ch, N Y, Sermon by Rev Dr Potter, 153 59; Christ, Chester, Rev G Huntington, from mo. offgs 50 cts; Aux Miss soc'y of Ch of Annunciation, N Y, Mrs Seabury, Treasurer, 44 50; St Johns ch, Huntington, Rev F W Shelton, 3, and Melsage, 2 20. Total amount, 782 97.

C. N. S. ROWLAND, Treasurer,
Oct. 6, 1851. 55 Water street.

☞ The Undersigned gratefully acknowledges the receipt of 12 Prayer Books from the N. Y. Bible and Common Prayer Book Society. J. O. BARTON,
Rector St. Mark's, Lima, Ind.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

J V Cox, 2; ——, 5; C, thro' S & S, 25.

These donations have made up the arrearages of rent to the 1st of Aug. The 1st of Nov, will soon be here when we must again pay the quarters rent, and we trust that those who feel disposed to sustain us in the effort to provide a comfortable home for the sailor on the North River, will send their gifts as early as convenient.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 74 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Oct 6, 1851.

ARNOLD'S SECOND GREEK PROSE COMPOSITION.

D. APPLETON & CO. 200 Broadway, Publish this week, A Practical Introduction to Greek Prose Composion. Part II.—The Particles. By Thos. K. Arnold, M. A. First American edition, revised and improved. 1 vol. 12mo, price 75 c.

In preparing the present volume for use in American schools and colleges, the editor has judged it advisable to abridge somewhat the length of the Exercises, whilst retaining all the critical and grammatical for a thorough understanding of the use of the Greek Particles in Prose Composition. He ventures to hope that the volume has in this way lost none of its utility for students in general, but rather the reverse.—[Extract from editor's preface.

D. A. & Co: have just published
ARNOLD'S First and Second Latin Book and Practical Grommar. By Spencer. 12mo, 75 c.
————Latin Book. By Harkness. 12mo. 75 c.
————Latin Prose Composition. 12mo. $1.
————Cornelius Nepos. With Notes. 12mo, $1.
————First Greek Book. New edition, revised. 75c.
————Greek Prose Composition. New revised edition. 12mo. 75 c.
————Greek Reading Book. Edited by Spencer. 12mo. $1 25.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York City.

The Winter Session of this school will commence on the 1st Monday of November, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va; Rev. J. A. Williams R L Patterson, Esq. and Dr. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W, Condit, Esqrs, Newark; New York, the Rev. Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.

Oct. 11—4t REV. S. S. STOCKING, A. M. Rec.

WANTED, a Situation to teach the English Branches in a School, by a Lady who has taught several years in one of the first Seminaries at the South. The most satisfactory reference can be given if required. Address M. P., Post Office, Troy N. Y.

Oct. 11—4t$

WANTED, in a Church School, near Baltimore a gentleman about 25 years of age, who has been successful in governing boys, and is competent to give instruction in the ordinary branches of a liberal education. To a communicant of the Church, who possesses the above qualifications, and would devote a large portion of his time to instruction and supervision, ao advautageous situation could be offered.

One who can teach drawing preferred. Address M. A., Box 138, Baltimore, Md.

Oct. 11—4t$.

THE EVANGELICAL CATHOLIC.

A NEW CHURCH PAPER, Edited by the Rev. W. A. Muhlenberg, D.D., Church of the Holy Communion, N. Y., and Rev. E. Harwood, Chapel of Grace, N. Y., published by Stanford & Swords, every other Saturday, at one dollar per annum, payable in advance.—As soon as the subscription list shall meet the expense of publication, a number will be issued every Saturday, the object being to afford a weekly paper at a rate within the reach of all.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

To Merchants.

THE ADVERTISER, a young man, twenty-one years of age, desirous of preparing for Holy Orders, in connection with his clerkly labors, wishes to obtain a situation, that will not require more than 8 hours of his time, daily.

He has, for more than six years past, been engaged in mercantile business, in this city,—the last four, as Assistant Bookkeeper. He is quick and correct at figures, understands the general routine of business, and is conversant with foreign measures and currencies.

Unexceptionable references given as to character and business capacity.

A note, addressed "Lee," Churchman Office, will be attended to promptly.

Oct. 4. 1851—tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railload.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct. 4, 1851.—tf

MOUNT ALBAN INSTITUTE.

THIS INSTITUTION Is very pleasantly situated on the Georgetown Heights; the prospect from it embracing the city of Washington, the Potomac for some miles, and the town of Alexandria. It is designed to a limited number of boys the benefit of a good, practical, christian education. It seeks to combine the advantages of thorough academical instruction with the proper discipline of a christian home.

The next regular session will begin November 1. Parents who for any cause desire an earlier admission may confer with the Rector.

Applications for admission of pupils, or for further information, may be addressed to Rev. Anthony Ten Broeck, Georgetown, D. C.

Oct. 4, 1851—4t

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.

Post Office, Newburgh. Sept 13-2m

TEACHERS.

TWO YOUNG MEN, Of much experience in teaching, who will give satisfactory reference, one a graduate of Harvard and the other of Yale College, want situations as Tutors, either in private families in New York City or to travel abroad.

Address Horatius, Box 340, Cambridge, Mass.
Oct. 4, 1851—6t$

Poetry.

From the American Messenger.

Give.

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers; the evening hath begun;
Be earlier than the rising sun:
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give:
Breathe prayers; through them the soul shall live.

Give alms: the needy sink with pain;
The orphans mourn, the crushed complain.
Give freely: hoarded gold is curst,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for thy Saviour's sake.

Give books: they live when you are dead;
Light on the darkened mind they shed:
Good seed they sow, from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust;
They wake untired when you are dust.

Give smiles to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love from thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

Give thought, give energy, to themes
That perish not like folly's dreams.
Hark! from the islands of the sea,
The missionary cries to thee:
To aid him on a heathen soil,
Give thought, give energy, give toil.

Selected Matter.

From the New York Sun.

The New Bell and the Iron Tower.

THE NEW BELL AND THE IRON TOWER.—On Saturday, 13th ult., the new Bell was raised to its place in the Tower, between 60 and 70 feet from the ground, and for the first time, its deep and solemn tone was heard, and its vibrations felt, in the city.

When proposals were invited, Messrs. Bogardus and Hoppin, who had introduced that mode of building in this country, submitted a plan with estimates and proposals. These were exhibited to several architects of high standing as artists, but necessarily without *practical* knowledge in *that department* of the art. After long consideration and careful comparison of all plans suggested, a contract was made with B. and H. to build the tower according to a specified plan, with a winding staircase near the centre, and wooden beams to the observatory, and calculated to sustain a bell weighing 10,000 pounds. Of course the plan was opposed by some, treated coolly by others, and ridiculed by others still. Objections were made to the expense, or it was deemed an *experiment* doubtful of success; wise sayings were elaborated on the expansion and contraction of metals, the proper tests of strength the action of frost, and what not beside. The next important step in the progress, was a proposal to have a bell weighing 20,000 instead of 10,000 pounds. All at once the anti-iron gentlemen seem to have forgotten their doubts about the strength of the tower, and strongly advocated the larger bell, but it would not be fair to insinuate that they hoped by this measure to break down the tower, though this result was feared by some; not, however, by the Chief Engineer, nor by the contractors, nor by scientific mechanics, all of whom were satisfied of the sufficient strength of the tower, to sustain *any* bell, within the capacity of its dimensions to enclose.

When the tower was nearly completed, it was decided to use *iron* beams instead of wood, as in the original plan, also instead of the staircase winding upwards near the centre, to have it around the greatest circumference of the building, thus affording a more safe and easy ascent. As this staircase could not be erected until after the suspension of the Bell, for the want of necessary room, and as the iron beams are on a plan entirely new, and requiring new patterns, there has been some unavoidable delay in the completion of the tower.

The Bell, after being hauled to the spot, was drawn into the tower on a temporary railway, one of the pillars being taken out to admit its passage. It has now been raised to its place, and been rung; the tower stands, and the citizens will now judge whether it be more economical than one of wood, costing half as much, but constantly liable to destruction by fire, involving besides, the loss of a valuable bell.

The origin of bells seems to have been nearly as early as the discovery of the sonorous property of metals. From the Book of Exodus, we find them already in use in the days of Moses, with no reference to the fact that they were even then a new discovery. The ancient Romans and Greeks used them to summon the people together for religious, civil, and military purposes. Their first recorded use in Christian Churches, as a call to public prayer, was by St. Paulinus, Bishop of Nola, in the 4th century. Their general use in England was co-eval with the erection of the parish churches, and hence the origin of the "Bell tower," which is so prominent a feature in Ecclesiastical Architecture. It was then thought necessary to give the bells a great elevation, that the sound might be heard at a great distance, a subject to which we shall again refer.

The form of the *bell* has of course been modified according to the suggestion of experience. A segment of a sphere is said to be the best, since in this form, but in no other, even *lead* will emit a tone.

The connection of Bells with public religious services and buildings, procured for them a degree of superstitious veneration in some instances. The gift of a bell to the church was deemed an act of great merit. Turketal, an abbot of the tenth century, gave to the Church of Croyland abbey a "great bell." His successor gave six of smaller dimensions, tuned in harmony with the great one.

Of old, at Paris, says Aubery, they rung the great bell of the Abbey of St. Germain *to make the thunder and lightning to cease*; and the sound of this bell had great effect, as was supposed, in *disturbing spirits*. The antipathy of the Turks to the sound of a bell is well known, and a great point gained in the capture of Constantinople was, the silencing of the (to them) terrific clangour.

The "Great Tom" of Oxford, was cast, after two failures, on the 8th of April, 1680, from the metal of an old bell. It weighs 17,000 pounds, and measures 7 feet 1 inch breadth at the brim, 5 feet 9 inches in height, and 6 inches in thickness.

The "Great Tom of Lincoln," nearly as large as its namesake of Oxford, but thinner, weighed only 9894 pounds, and was cast originally Dec. 3d, 1610, but having been broken was in 1834 re-cast, with an addition of metal increasing the weight to 12,000 pounds. It has not not been rung for many years, its only use being to strike the hours.

The Great Bell of Toledo was given by a wealthy count, whose son killed a man in a duel. Application for pardon was made by the count to the king, who at first refused, but being pressed, he consented, on condition that the applicant should make a bell at Toledo, which could be heard at Madrid, about 60 miles. Impossible as compliance was supposed to be, the bell was made—hung at Toledo—heard by the king at Madrid, and the pardon granted.

The great bell of St. Paul's London, is 9 feet in diameter, and weighs 8,400 pounds.

The great bell of Erfurth was cast in the 15th century, and weighs 28,224 lbs. That of Rouen is variously estimated from 36,000 to 43,000 pounds.

The "King of Bells," *the great bell of Moscow*, was cast in 1734. It bears an inscription stating that it was cast from the metal of a former one, which was cast in 1654, first rung in 1658—damaged by fire in 1701. The original bell weighed 288,000 lbs. The Empress Anne, by whose order it was re-cast, added 72,000 making 360,000 lbs, the weight of the present bell. Some writers state it as high as 443,772 lbs, but the true weight is probably between the two, as many of the inhabitants, and some of the nobles, in their enthusiastic bell worship, threw into the molten mass, while in the process of casting, large contributions of silver, gold, and trinkets. it was furnished with a tongue 14 feet long, and six feet at its greatest diameter. In 1737, this bell was suspended on enormous beams of wood, near the tower of St. Ivan. The wooden structure being burnt in the same year, the bell fell at the foot of the tower, and became embedded to some depth in the soil In its fall, a piece was broken from one side, so large that two tall men could walk abreast through the cavity. On the 4th of August, 1837, a century from the date of its suspension, it was disinterred from the soil, and raised, by an ingenious contrivance of M. Montferrand, to a pedestal prepared for it, on which it still remains, an object of great beauty and interest. Dr. E. D. Clarke estimates the value of the metal it contains at £66,000 sterling. This bell, it is believed, was never rung, but that its predecessor was, is shown by the inscription, and by a record of some public occasion, stating that it was done by 40 men, half on each side, with ropes attached to the tongue.

The largest bell in Russia *now rung*, is the "New Bell" of the tower of St. Ivan, which was cast in 1817, and weighs 144,000 lbs. It was suspended Feb. 23, 1819. Its height is 21 feet, its diameter 18, and the tongue weighs 4200 pounds. Its tones vibrate through the city of Moscow, like the roll of thunder.

The Chinese have some very large bells, but mostly useless. When rung, they are struck with wooden tongues, which produce a sound of more sweetness than power. Some have been discovered in ruins, of the estimated weight of 50,000 pounds.

The nearer a bell is suspended to the earth, the greater the distance at which it will be heard. Dr. Franklin relates, that many years ago the Philadelphians imported a bell from England. On its arrival, it was elevated just above the ground, on a triangle, for the purpose of a trial. The result astonished the country people on their way to market, who had never heard a bell at such a distance before, being twice as far as when suspended in the air.

The velocity of sound being 1142 feet per second, that of the new fire bell will reach City Hall in about 12, and the Battery in fifteen seconds. Below is a table of the weight of each of the most noted bells in the world, the most commonly stated weight of each being given where accounts differ:—

St. Paul's, London	8,400
Great Tom, Lincoln, .	9,884
City Hall, New York,	10,000
Great Tom, Oxford,	17,000
Palezzo Vecchio, Florence,	17,000
(This bell is suspended 275 ft. from the ground.)	
St. Peter's, Rome,	18,607
Iron Tower, New York,	21,612
Erfurth,	28,224
Rouen,	43,000
Tower of St. Ivan, Moscow,	160,000
Great Bell, foot of same tower,	443,772

From the N. Y. Commercial Advertiser.

The American Searching Expedition.

ARRIVAL OF THE ADVANCE.

Early in the morning of the 30th ultimo, the Advance, Capt. DeHaven, one of the vessels sent out by Mr. Henry Grinnell to search for Sir John Franklin, arrived at the navy yard, Brooklyn. We have had an interview with E. K. Kane, Esq., surgeon to the expedition, to whose courtesy we are indebted for the following particulars.

It will be remembered that the latest previous intelligence from the American vessels, the Rescue, and the Advance, was to the 13th of September, 1850, received through the English papers. On that day they parted company with the English squadron as mentioned in the despatches of Capt. Penny.

On the same night they were frozen in at Wellington channel. From that point commenced their northern drift, and they were carried up the channel to latitude 75 25, the greatest Northing ever attained in that meridian.

From that latitude they commenced drifting again to the South, and in November, 1850, entered Lancaster Sound. During this time, the violence of the eruptions of the ice was so great that they could keep no fires regularly lit on account of the motion of the vessel. The mercury in the thermometer fell below zero. The bedding froze in every apartment, and even the coffee and soup became congealed as soon as taken off the fire.

It was at this time that the scurvy broke out, attacking all the crews and officers, Captain De Haven and Dr Kane included. By dint of assiduous attention and constant vigilance, however, Dr. Kane succeeded in keeping down the disease, and fortunately brought them all through the disease without losing a single man. Any one who saw Dr. Kane's eye when he modestly mentioned this gratifying fact, would readily believe that his attention to his charge would be alike enthusiastic and unremitting.

The principal eruptions in the ice, we may here mention, occurred on the 11th of November and the 8th of December, 1850, and the 13th of January, 1851, on which latter day the expedition entered Baffin's Bay. During their continuance in this ice the vessels were lifted up by the stern as high as six feet seven or eight inches, with a list to starboard of two feet eight inches, the discomforts and inconvenience of which may well be imagined.

During this whole time also the men had to have their knapsacks constantly prepared, as well as sleighs, &c., not knowing but that at any moment the vessels, strong as they were, might be crushed by the ice. They were three weeks without taking off their clothes. Fortunately the ice lifted up, rather than crushed the vessels, which lay often at a considerable elevation on the crest of the upheaving ice.

From this ice the vessels emerged on the 10th of June, 1851, after an imprisonment of nine months. During this time they had drifted 1060 miles,—a polar drift of unprecedented extent. The only one in any way analagous with it, we believe, was that of Capt. Back, in Hudson's Bay, which, however, did not compare with it in extent. During this whole imprisonment in the ice, the two vessels suffered comparatively little damage. The Advance lost her bob-stays and part of her false keel; the Rescue had her cut-water and bowsprit literally chiselled off.

Having got both his vessels liberated, Capt. De Haven determined again to try to prosecute his search, and turned the Advance's head to the Northward. He succeeded in reaching the upper Melville Bay region, but was there again hemmed in by the ice.

From this he was not liberated until the 19th of August, at which time the season was so far advanced that it was impossible for him to proceed and accomplish his purpose, even supposing everything to be favorable and no ice intervene.

He therefore reluctantly determined to return home. The Advance called at the Greenland ports, where she obtained full supplies of fresh meats, vegetables, fruits, &c., and Dr. Kane had the happiness of seeing the scurvy entirely disappear.

Capt. De Haven's was the most severe attack, and afforded a singular illustration of one of the peculiar features of the disease. A small wound on his finger, made when a school-boy, by a blow from a cane, and many years ago completely healed and forgotten, was re-opened by the disease. A similar result attended a wound which Dr. Kane received in the Mexican war, and indeed every man exhibited a similar illustration of this phase of the disease.

The expedition has returned without the loss of a man, which speaks volumes alike for the officers and men; and is no mean praise for the surgeon of the expedition.

The American vessels last saw the English ship Prince Albert at 11 o'clock A. M., on the 12th of August, standing South South East, having given up, as Capt. De Haven concluded, all hopes of getting round the bay ice, and making the southern passage. Capt. De H. thinks it probable that she would reach Prince Regent's Inlet.

Not having had time to visit the vessel herself, we cannot speak of her appearance after her hazardous voyage. Dr. Kane, an exceedingly intelligent and affable gentleman, looks well, although somewhat weather-beaten.

He thinks, after seeing the regions and the resources on shore, that Sir John Franklin and his crews are probably yet alive. The Advance has brought home the relics of Sir John's visit to the place where three of his men were buried.

Also two or three Esquimaux dogs, one of them not many weeks old, apparently very fine and intelligent animals.

Dr. Kane speaks in the highest terms of Capt. D. Haven, and we are sure that Mr. Grinnell must feel a proud satisfaction in having set on foot the expedition.

We learn from Mr. Grinnell that lady Franklin entertains the same opinion of Dr. Kane with respect to her noble husband.

JUST PUBLISHED.

ANGELOLOGY.—Remarks and Reflections touching the agency and ministration of Holy Angels, with reference to their History, Rank, Titles, Attributes, Characteristics, Residence, Society, Employment, and Pursuits. By George Clayton, Jr., 1 neat vol, 12mo., with 13 engravings, $1 25.

Published and for sale by
HENRY KERNOT,
Sept 24—4t 633 Broadway.

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

STATE OF NEW YORK, SECRETARY'S OFFICE,
Albany, August 27, 1851.

TO the SHERIFF of the CITY and COUNTY of NEW YORK: SIR: Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said county:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thos. J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 28, 1861.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.
Sep27—6t

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Ekucation, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished.

BUNNELL PRICE, Publishers,
121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.

Sept. 6—tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to ano imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58
Total for the month,			127
Whole number of policies issued by the Company,			7530

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH SCHOOL.—ENGLISH, CLASSICAL and FRENCH INSTRUCTION.

190 West 19th St., third house from 8th Avenue.

Six Teachers are now employed in this Institution. Two in the English Departments; a teacher of Classics and Mathematics; a Professor of the French and Italian Languages; a teacher of Drawing and Ornamental Penmanship; a teacher of Vocal and Instrumental Music.

TERMS.

Boarders, $200 per year. Day pupils, $25, $50, and $100, according to studies pursued. School year begins Sept. 8th, 1851, and ends July 17th, 1852. Pupils can enter at any time, and as young as parents desire.

VISITORS:
Rev. Samuel Seabury, D. D.,
Rev. Eli H. Canfield.

PATRONS:

Floyd Smith, Wm G Wisner, Edward Roome, E B Sutton, John Lynde, Thos Cumming, Kingsbridge; E P Torrey, Jersey City; J R Onderdonk, Elizabethtown; John Mott, John M Stuart, O P Well, M D, J Stuart Gwynne, J Gilbert, M D, D R Hutchison, Brooklyn; Christopher S Bourne, Wm Porter, John Tait, S S Hinman, and others whose names and further particulars can be seen on the Circulars.

P. S. Churchmen of New York and vicinity are respectfully invited to visit this school.

WM. B. STOUGHTON, Principal.
Sept. 6—6t

THE COLLEGE OF ST. JAMES,
Washington County, Md.
(The Diocesan College of the Prot. Episcopal Church.)

THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

THE COLLEGE

has the usual number of classes, and affords all the opportunities for a complete education, and at the successful termination of the Collegiate course, confers on its graduates the usual academical degrees.

THE GRAMMAR SCHOOL,

immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes.

The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School.

IN THE MERCANTILE CLASSES,

the study of the Greek Language is omitted and its place supplied by additional studies in Modern Languages, Book Keeping, &c.

The situation of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

"Kemp Hall," a new building, 90 feet by 40, will be ready for occupation in the course of the next session. In addition to the former corps of Professors, the Trustees have recently appointed Hugh Davey Evans, LL. D., Lecturer on Civil and Ecclesiastical Law, and John H. Alexander, LL. D., Lecturer on Physics and Chemistry.

The whole annual charge (the same in the College and Grammar School), for the session of ten months, is two hundred and twenty-five dollars, payable semi-annually in advance.

Applications for admission, to be made to
REV. JOHN B KERFOOT, D.D., Rector,
Aug 23-8t College of St James P. O., Maryland.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

---

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer - - - - -	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers) -	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers - - -	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,) - - - - - -	"	4 00
Beaven's Help to Catechizing - -	"	6 00
Lloyd's Catechism on the Evidences of the Bible - - - - - - -	"	2 50
Church Catechism - - - - - -	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers - - - -	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds - - - - -	"	2 00
Questions on the Book of Commmon Prayer - - - - - -	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects - - -	"	20 00
Epistles and Gospels from the Prayer Book - - - - - -	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers - - -	"	8 00
Manual of Oral Instruction upon the Bible - - - - - - - -	"	2 00
The History of our Blessed Lord, in Easy Verse - - - - - -	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2,	"	6 00
" " 3,	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by helping to fill up those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply: Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches tront, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

---

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

---

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2¼ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

HOBART HALL ACADEMY.

HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.

A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.

Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.

REV. J. W. BRADIN, President.
W. W. DEANGELIS, Sec'y.

REFERENCES:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D. D., New York.

Aug. 23. 3m

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

---

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.